



Sir Abraham Hume Bart



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LETTERS

FROM A

PERSIAN in *ENGLAND*,

TO HIS

Friend at *ISPAHAN*.



BOOKS Printed for JOHN MILLAN.

I. **T**HE Case of Miss *Cadiere*, against the *Jesuit* Father *Girard*, wherein she proves his Seducing her, and six other Female Votaries, by the Abominable Jesuitical Doctrines of Quietism, Enchantment, Sorcery, and Spiritual Incest, into the most criminal excesses of Lewdness. Vol. I. Price bound 2 s. 6 d.

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Mejibani
LETTERS

FROM A
PERSIAN in ENGLAND,

TO HIS
Friend at ISPAHAN.

*Non ita Certandi cupidus, quam propter Amorem
Quod te imitari Aveo* —

The THIRD EDITION.



L O N D O N :

Printed for J. MILLAN, at the Corner of
Buckingham-Court, near the Admiralty-Office.

M D C C X X X V .

BOOKSELLER TO THE

21 R.

Need not acquaint you by what
 Accident these Letters were put
 into my Hands, and what Pains
 I have taken in translating them,
 I will only say, that having been
 long a Scholar to the late most learned Mr.
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 and



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T O T H E
B O O K S E L L E R.

S I R,

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I am aware that some People may suspect that the Character of a *Persian* is *Fictitious*, as many such Counterfeits have appear'd both in *France* and *England*. But whoever reads them with Attention, will be convinc'd, that they are certainly the Work of a perfect Stranger. The Observations are so *Foreign* and *out of the Way*, such *remote Hints*

vi To the BOOKSELLER.

and imperfect Notions are taken up, our present happy Condition is in all Respects so ill understood, that it is hardly possible any Englishman shou'd be the Author.

Yet as there is a Pleasure in knowing how Things Here affect a Foreigner, though his Conceptions of them be ever so extravagant, I think you may venture to expose them to the Eyes of the World, the rather because it is plain the Man who wrote them is a lover of Liberty; and must be suppos'd more impartial than our Countrymen when they speak of their own admir'd Customs, and favourite Opinions.

I have nothing further to add, but that it is a great Pity they are not recommended to the Publick by a Dedication to some Great Man about the Court, who wou'd have Patroniz'd them for the Freedom of their Stile; but the Publisher not having the Honour to be acquainted with any Body There, they must want that inestimable Advantage, and trust entirely to the Candour of the Reader. I am,

S I R,

Your most humble Servant.



LETTERS

FROM A
PERSIAN in ENGLAND.



LETTER I.

SELIM to MIRZA at Ispahan.

From London.

THOU knowest, my dearest *Mirza*, the Reasons that moved me to leave my Country, and visit *England*; thou wast thyself, in a great Measure, the Cause of it.

The Relations we receiv'd from our Friend *Usbec* of those Parts of *Europe* which he had seen rais'd in us an ardent Desire to know the rest, and particularly *this famous Island*, of which, not having been there himself, he cou'd give us but imperfect Accounts.

2 LETTERS *from a*

BY his Persuasion we determin'd to travel *thither*, but when we were just ready to set out, the sublime Orders of the Sophi our Master, detain'd thee at the Feet of his sacred Throne.

UNWILLING as I was to go alone, I yielded to thy Importunities, and was content to live single among Strangers and Enemies to the Faith, that I might be able to gratify thy Thirst of Knowledge.

MY Voyage was Prosperous, and I find this Country well worthy our Curiosity. The Recommendations given me by *Usbec* to some *English* he knew at *Paris*, are a great Advantage to me; and I have taken such Pains to learn the Language, that I am already more capable of Conversation than a great many Foreigners I meet with here, who have resided much longer in this Country.

I SHALL apply myself principally to study *the English Government*, so different from that of *Persia*, and of which *Usbec* has conceiv'd at a Distance so great an Idea.

WHATEVER in the Manners of this People appears to me to be *singular* and *fantastical*, I will also give thee some Account of; and if I may judge by what I have seen already, this is a Subject which will not easily be exhausted.

COMMUNICATE my Letters to *Usbec*, and he will explain such Difficulties to thee
as

as may happen to occur ; but if any thing shou'd seem to you both to be *unaccountable*, do not therefore immediately conclude it *false* ; for the *Habits* and *Reasonings* of Men are so very different, that what appears the Excess of *Folly* in one Country, may in another be esteemed the highest *Wisdom*.



LETTER II.

SELIM to MIRZA at Ispahan.

From London.

THE first Objects of a Stranger's Curiosity are the Publick Spectacles. I was carried last Night to one they call an Opera, which is a Concert of Musick brought from *Italy*, and in every respect *foreign* to this Country. It was perform'd in a Chamber as magnificent as the resplendent Palace of our Emperor, and as full of handsome Women as his Seraglio : They had no Eunuchs among them, but there was one who sung upon the Stage, and, by the luxurious Tendernefs of his Airs, seem'd fitter to make them wanton than keep them chaste.

INSTEAD of the Habit proper to such Creatures he wore a Suit of Armour, and call'd himself *Julius Cæsar*.

I ASK'D who *Julius Cæsar* was, and whether he had been famous for *Singing*?

THEY told me, he was a Warrior that had conquer'd all the World, and debauch'd half the Women in *Rome*.

I WAS going to express my Admiration at seeing him so properly represented, when I heard two Ladies who sat nigh me, cry out, as it were in an Ecstasy, O that dear Creature! Madam, an't you quite *in Love with him*?

BLESS me, said I, why should the Women in this Country be so fond of Eunuchs? Methinks they have Men enough about them.

AT the same time I heard a Gentleman say aloud, that both the Musick and Singers were detestable.

YOU must not mind him, said my Friend, he is of the *other Party*, and comes here only as a *Spy*.

HOW, said I, have you Parties in Musick? Yes, reply'd he, it is a Rule with us to judge of nothing by our Senses and Understanding, but to hear, and see, and think, only as we chance to be differently engaged.

I hope, said I, that a Stranger may be neutral in these Divisions; and to say the
Truth

Truth, your Musick is very far from inflaming me to a Spirit of Faction; it is much more likely to lay me asleep. Ours in *Persia* sets us all a-dancing, but I am quite unmoved with this.

Do but fancy it moving, return'd my Friend, and you will soon be moved as much as others: It is a Trick you may learn when you will with a little Pains; we have most of us learnt it in our Turns.



LETTER III.

SELIM *to* MIRZA *at* Isfahan.

From *London*.

BEING desirous to see the Form of an *English* Wedding, I was obliged to go into one of their *Mosques*, for Marriage here is esteemed a *Religious Ceremony*, and that I believe is one Reason among others why so little Regard is paid to it. There were two Couple to be married that Day; the first was an Old Man and a Young Girl, the next, an Old Woman and a Young Man.

I was surprized at the Extravagance of their Choice; but was told that the two Old People were very rich, and that the Young Ones married them for their Money.

— Out

6 LETTERS *from a*

— Out of the *four*, said I to my Companion, I cou'd make one happy Match: I wou'd give the two Women to that Youth who wants the Fortune of one to maintain the other; and I wou'd make the Old Man guard them *by way of Eunuch*.

WHEN the Ceremony was performing I observ'd the poor young Maid, and saw, that though her Hand was in the Gripe of decrepit *Threescore*, her Eyes and Heart were fix'd on *five and Twenty*: The young Fellow too bent his Glances all that Way, and seem'd to tell her that he was entirely at her Service, notwithstanding any Obligation to the contrary: Nay, the Priest himself look'd as if he had much rather have perform'd the *Conclusion* of the Ceremony than the Beginning; and, on my Conscience, the Holy Man was as well qualified for *that Office* as for *this*.

I WAS ready to laugh to hear them vow that they wou'd love one another *all their Lives*, as if it was possible to answer for Inclination so long before-hand; though indeed they might safely promise to love to *Eternity* as well as they did *then*.

BUT I cou'd not help rejoicing that I was born in a reasonable Country, where Marriages are made for Pleasure, not for Profit, and where they last no longer than *the Liking* which form'd them first.

L E T-



LETTER IV.

SELIM *to* MIRZA *at* Ispahan.From *London*.

I WAS this Morning present at a Diversion extremely different from the Opera, of which I have given thee a Description, and they tell me it is peculiar to this Country. The Spectators were placed in Galleries of an open Circus ; below them was an Area filled, not with Eunuchs and Musicians, but with Bulls and Bears, and Dogs and Fighting-Men. The Pleasure was to see the Animals worry and gore one another, and the Men give and receive many Wounds for so much Money. I had great Compassion for the poor Beasts which were forcibly incens'd against each other ; but the *human Brutes*, who, unexcited by any Rage or Sense of Injury, could spill the Blood of others, and expose their own, seem'd to me to deserve no Pity. However, I look'd upon it as a Proof of the martial Genius of this People, and imagin'd I could discover in that Ferocity a Spirit of Freedom. A *Frenchman* that sat near me was much offended at the Barbarity of the Sight, and reproach'd my Friend who brought

brought me thither with the sanguinary Disposition of the *English*, in delighting in such Spectacles. My Friend agreed with him in general, and allow'd that it ought not to be encourag'd in a civiliz'd State: But a Gentleman who was placed just above them cast a very sour Look at both, and did not seem at all of their Opinion. He was dress'd in a short black Wig, had his Boots on, and held in his Hand a long Whip, which, when the Fellow fought stoutly, he would crack very loud by way of Approbation. One wou'd have thought by his Aspect that he had fought some Prizes himself, or at least that he had receiv'd a good Part of his Education in this Place. His Discourse was as rough as his Figure, but did not appear to me to want Sense. I suppose, Sir, said he to my Friend, that you have been bred at Court, and therefore I am not surpriz'd that you do not relish the Bear-Garden: But let me tell you, that if more People came hither, and fewer loiter'd in the Drawing - Room, it wou'd not be the worse for Old *England*: We are indeed a *civiliz'd State*, as you are pleas'd to call it, but I cou'd wish, upon certain Occasions, we were not quite so *Civil*. This Gentleness and Effeminacy in our Manners will soften us by Degrees into Slaves, and we shall grow to hate fighting in Earnest when we don't love to see it in Jest. You fine Gentlemen are for the Taste of
modern

modern *Rome*, squeaking Eunuchs and Corruption, but I am for that of a *ncient Rome*, Gladiators and Liberty. And as for the Barbarity which the Foreigner there upbraids us with, I can tell him of a *French King* whom their Nation is very proud of, that acted much more *barbarously*; for he shed the Blood of Millions of his Subjects out of downright Wantonness, and butcher'd his innocent Neighbours without any Cause of Quarrel, only to have the Glory of being esteem'd *the greatest Prize-Fighter in Europe*.



LETTER V.

To KOULI MOLLACK *one of the Ministers of the Tomb at Medina.*

ALAS! most venerable *Mollack*, I fear I am too bold in writing to thee: Thou wilt shudder at receiving a Letter infected with the Air of an impure and unhallowed Climate. Thy Sanctity is equal to the Angels who are joined with thee in guarding the holy Tomb. Thy Soul is continually with the Prophet far removed from the Dust and Corruption of this earthly Spot: *Thou art asham'd of the Glories of the World: Thou seekest no Precedency but in Goodness: Thou art humbler than the Worm which thou well*

well knowest must one Day feed upon thee. If any Man should offer thee his Gold thou wouldst trample it under thy Feet: If the Sultan thy Master should consult thee on his temporal Affairs, thou wouldst tell him thy Knowledge is confin'd to the *Book of God*, and all thy Thoughts taken up with *that alone*.—What then shall I say to thee, O holy *Mollack*, that is worthy a Moment of thy Attention? Shall I tell thee of the Laws and Customs of the People with whom I dwell? No, those Subjects are too prophane, and would disturb thee from higher Meditations. I will therefore tell thee what I know will please thee better; that the true Religion is by Degrees introducing itself among these Infidels. A Beam of Light from the Temple of *Chaaba* has pierced the Darkness that enclos'd them, and gives a comfortable Promise of a brighter Day. The most difficult Precept of our Law is already received in *England*, there are Numbers who *abstain from the Use of Wine*.

THAT Prohibition so often broke by *Musslemen*, is here religiously observ'd, and I am assured that the Sect of these *Water-Drinkers* encreases daily. The Priests indeed are alarmed at this new Practice, which they look upon as dangerous to them, and therefore do not encourage it by their Example; but, notwithstanding their Obstinacy, the Truth prevails, and thou may'st soon expect a general Reformation. L E T-



LETTER VI.

SELIM to MIRZA at Ispahan.

From London.

IT is the Law of *England*, that when a Debtor is insolvent, his Creditors may shut him up in Prison, and keep him there, if they please, for all his Life, unless he pays the whole of what he owes. My Curiosity led me the other Day to one of those Prisons: My Heart is still heavy with the Remembrance of the Objects I saw there. Among the various Causes of their Undoing, some are of so extraordinary a Kind, that I can't help relating them to thee. One of the Prisoners who carried in his Looks the most settled Melancholy, told me he had been Master of an easy Fortune, and liv'd very happily a good While, till he became acquainted with a Lawyer, who, in looking over some old Writings of his Family, unluckily discover'd certain Parchments that gave him a Right to an Estate in the Possession of one of his Neighbours; upon which he was persuaded to go to Law; and after prosecuting his Suit for twenty Years with a Vexation

Vexation that had almost turn'd his Brain, he made the Lawyer's Fortune, reduc'd his Neighbour to Beggary, and had no sooner gain'd his Cause, but his Creditors seiz'd on both Estates, and sent him to enjoy his Victory in a Jail.

NEXT to him was a young Fellow of great Vivacity, and who seem'd nothing dejected with his Misfortune. He had run out a good Estate in a little Time by putting his Affairs in an Attorney's Hands, who involved him in such a Laberynth of Mortgages, Annuities, and Bonds, that he was not able to extricate himself out of it. I found him very busy among a Heap of Law Books which he told me was his Study, and that by the Help of them he did not doubt but he shou'd raise a better Fortune than he had lost: for, added he, I know by my own Experience, whosoever is skill'd in their Mysteries can never be poor. Lands and Tenements are transitory Things; but this is an inexhaustible Fund, which, the more you draw from it, will yield the more. At these Words he fell a reading again, and seemed not to care to be longer interrupted.

A third inform'd me that he was a Citizen, and born to a considerable Estate, but being covetous to improve it, had married a very rich Heiress, who was so vastly genteel in her Expences, and found so many Ways of doing Credit to herself and her

Husband,

Husband, that she quickly sent him from his new House near the Court, to the Lodgings in which I found him. Why did not you divorce her, said I to him, when you found that her Extravagance wou'd be your Ruin? Ah, Sir, replied he, I shou'd have been a happy Man, if I could but have caught her with a Gallant, I might then have got rid of her by Law; but, to my Sorrow, she was virtuous as well as ugly; her only Passions were Equipage and Gaming. — I was infinitely surpriz'd, that a Man should wish to find his Wife an Adulteress, or that he should be obliged to keep her to his undoing, only because she was not one.

ANOTHER said he was a Gentleman of a good Family, and having a Mind to rise in the State, spent so much Money to purchase a Seat in Parliament, that, though he succeeded pretty well in his Views at Court, the Salary did not pay the Debt; and being unable to get himself chose again at the next Election, he lost his Place and his Liberty both together.

THE next that I spoke to was reputed the best Scholar in *Europe*; he understood the Oriental Languages, and talk'd to me in very good *Arabick*.

I ask'd how it was possible that so learned a Man should be in Want, and whether all the Books he had read could not keep him out of Jail? Sir, said he, those Books are the

the very Things that brought me hither. Would to God I had been bred a Cocker : I should then have possess'd some useful Knowledge, and might have kept my Family from starving : But the World which I read of, and that I liv'd in, were so very different, that I was undone by the Force of Speculation.

THERE was another who had been bred to Merchandize, but being of too lively an Imagination for the Dulness of Trade, he applied himself to Poetry, and neglecting his other Business, was soon reduced to the State I saw him in : But he assured me he should not be long there ; for his lucky Confinement having given him more Leisure for Study, he had quitted Poetry, and taken to the Mathematicks, by the means of which he had found out the Longitude, and expected to obtain a great Reward which the Government promised to the Discoverer. I perceived he was not in his perfect Senses, and pitied such an odd Sort of Frenzy : But my Compassion was infinitely greater for some unhappy People who were shut up in that miserable Place, by having lost their Fortunes in the publick Funds, or in private Projects, which the Wickedness of these Times has been very fertile of, that under the fallacious Notion of great Advantage, draw in the Unwary to their Destruction. Good Heaven, said I, can it be possible that,

in

In a Coutry govern'd by Laws, the Innocent who are cheated out of all should be put in Prison, and the Villains who cheat them left at Liberty! With this Reflexion I ended my Enquiries, and wish'd myself safe out of a Land where such a Mockery of Justice is carried on.



LETTER VII.

SELIM to MIRZA at Ispahan.

From London.

I WAS the other Day in a House where I saw a Sight very strange to a *Persian*; there was a Number of Tables in the Room, round which were placed several Sets of Men and Women: They seem'd wonderfully intent upon some *Bits of painted Paper* which they held in their Hands: I imagin'd at first that they were performing some Magical Ceremony, and that the Figures I saw traced on the Bits of Paper, were a Mystical Talisman or Charm: What more confirm'd me in this Belief was the Grimaces and Distortions of their Countenances, much like those of our Magicians in the Act of Conjuring: But enquiring of the Gentleman that introduced me, I was told they were *at Play*,
and

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and that *This* was the Favourite Diversion of both Sexes.

WE have quite *another* Way of *diverting* ourselves with the Women in *Persia*, answered I. But I see no Signs of Mirth among them: If they are merry, why don't they Laugh, or Sing, or Jump about? If I may judge of their Hearts by their Looks, half of these *Revellers* are ready to hang themselves! That may be, said my Friend, for very likely they are losing more than they are worth. — How! said I, Do you call that *Play*? — Yes, replied he, they never are well-pleas'd unless their whole Fortunes are at Stake: Those *Cards* you see them hold are to decide whether he who is now a *Man of Quality* shall be a *Beggar*, or another who is now a *Beggar*, and has but just enough to furnish out one Night's Play, shall be a *Man of Quality*.

THE *last*, said I, is in the Right; for he ventures nothing: But what Excuse can be thought on for *the former*? Are the Nobility in *England* so indifferent to Wealth and Honour to expose them without the least Necessity? I must believe that they are generally *sure of Winning*, and that those *they* play with *have the Odds against 'em*.

IF the Chance was only *equal*, answered he, it would be tolerable; but their Adversaries engage them at *great Advantage*,
and

and are too wise to leave any thing to Fortune.

THIS comes, said I, of your being allow'd the Use of Wine. If these Gentlemen and Ladies were not quite *intoxicated* with that curst Liquor, they could not possibly act so absurdly.—But why does not the Government take Care of them when they are in that Condition? Methinks the Fellows that *rob* them in this Manner should be brought to Justice.

ALAS! answered he, these *Cheats* are an innocent Sort of People: They only prey upon the *Vices* and *Luxury* of a few *Particulars*; but there are *others* who raise Estates by the *Miseries* and *Ruin* of their Country; who game not with their own Money, but with the *Publick*, and securely play away the Substance of the Orphan and the Widow, of the Husbandman and the Trader. Till Justice is done upon these, the others have a Right to Impunity; and it is no Scandal to see *Gamesters live like Gentlemen*, where *Stock-jobbers live like Princes*.

LETTER



LETTER VIII.

SELIM to MIRZA at Ispahan.

From *London*.

THOU would'st be astonish'd to hear some Women in this Country talk of Love: Their Discourses about it are as refin'd as their Notions of Paradise, and they exclude the Pleasure of the Senses out of both. But however satisfied they may be in the World to come with such Visionary Joys, it is my Opinion, that the nicest of them all, if she were to enjoy her Paradise here wou'd make it a *Mahometan* one. I had lately a Conversation on this Subject with one of these *Platonicks* (for that is the Title they affect) in Answer to all her pretty Reasonings; I told her the following Tale of a fair Lady, who was a *Platonick* like herself.

The Loves of Ludovico and Honoria.

THE City of *Genoa* has been always famed above any Town in *Europe* for the Refinement of its Gallantry. It is common there for a Gentleman to profess himself

himself the humble Servant of a handsome Woman, and wait upon her to every publick Place for twenty Years together, without ever seeing her in private, or being entitled to any greater Favours than a kind Look, or a Touch of her fair Hand. Of all this sighing Tribe the most enamour'd, the most constant, and the most respectful was Signor *Ludovico*.

His Mistress *Honorio Grimaldi*, only Daughter to a Senator of that Name, was the greatest Beauty of the Age in which she lived, and at the same time the coyest and most reserv'd. So great was her Nicety in the Point of Love, that although she could not be insensible to the Addresses of Signor *Ludovico*, yet she could not bring herself to think of marrying her Lover, which, she said, was admitting him to Freedoms entirely inconsistent with the Respect that Character requires. In vain did he tell her of the Violence of his Passion for her; she answer'd, that hers for him was no less violent; but it was his Mind she loved, and cou'd enjoy that without going to Bed to him. *Ludovico* was ready to despair at these Discourses of his Mistress: He cou'd not but admire such fine Sentiments, yet he wish'd she had not been quite so perfect. He writ her a very melancholy Letter, and she return'd him one in Verse full of sublime Expressions about Love, but not a

Word that tended to satisfy the poor Man's Impatience. At last he applied himself to her Father, and to engage him to make use of his Authority, offer'd to take *Honorio* without a Portion. The Father, who was a plain Man, was mightily pleas'd with this Proposal, and made no Difficulty to promise him Success. Accordingly he very roundly told his Daughter, that she must be married the next Day or go to a Nunnery. This Dilemma startled her very much. In spite of all her Repugnance to the Marriage Bed, she found something about her still more averse to the Idea of a Cloister: An absolute Separation from *Ludovico* was what she could not bear; it was even worse than an absolute Conjunction. In this Distress she did not know what to do, she turn'd over above a hundred Romances to search for Precedents; and after many Struggles with herself resolved to surrender upon Terms. She therefore told her Lover that she consented to be his Wife, provided she might be so by Degrees, and that after the Ceremony was over, he would not pretend at once to all the Rights and Privileges of a Husband, but allow her Modesty leisure to make a gradual and decent Retreat. *Ludovico* did not like such a Capitulation, but rather than not have her, he was content to pay this last Compliment to her Caprice. They were married, and at the End of the first

first Month he was very happy to find himself arrived at the full Enjoyment of her Lips.

WHILE he was thus gaining Ground Inch by Inch his Father died, and left him a great Estate in the Island of *Corfica*. His Presence was necessary there, but he cou'd not think of parting from *Honor*a. They embark'd together, and *Ludovico* had good hopes, that he shou'd not only take Possession of his Estate, but of his Wife too, at his Arrival. Whether it was, that *Venus*, who is said to be born out of the Sea, was more powerful there than at Land, or from the Freedom which is usual aboard a Ship, it is sure, that during the Voyage, he was indulged in greater Liberties than ever he had presumed to take before; nay, it is confidently asserted, that they were such Liberties, as have a natural and irresistible Tendency to overcome all Scruples whatsoever. But while he was sailing on with a fair Wind, and almost in the Port, Fortune, who took a Pleasure to persecute him, brought an *African* Corsair in their way, that quickly put an End to their Dalliance by making them his Slaves.

Who can express the Affliction and Despair of this loving Couple, at so sudden and ill-timed a Captivity! *Ludovico* saw himself deprived of his Virgin Bride on the very Point of obtaining all his Wishes; and

Honorio had Reason to apprehend, that she was fallen into rougher Hands than his, and such as no Considerations cou'd restrain. But the Martyrdom she look'd for in that Instant was unexpectedly deferr'd till they came to *Tunis*. The *Corfsair* seeing her so beautiful, thought her a Mistress worthy of his Prince, and to him he presented her at their landing, in spite of her own, and her Husband's Tears. — O unfortunate End of all her pure and heroical Sentiments! Was it for this that her Favours were so long and so obstinately denied to the tender *Ludovico*, to have them ravish'd in a Moment by a rude *Barbarian*, who did not so much as thank her for them? But let us leave her in the Seraglio of the Dey, and see what became of *Ludovico* after this cruel Separation. The *Corfsair* finding him unfit for any Labour, made use of him to teach his Children Musick, in which he was perfectly well skill'd. This Service would not have been very painful, If it had not been for the Remembrance of *Honorio*, and the Thought of the Brutalities she was expos'd to: These were always in his Head, Night and Day, and he imagin'd that she had, by this time, kill'd herself rather than to submit to so gross a Violation. But while he was thus tormenting himself for one Woman, he gave equal Uneasiness to another. His Master's Wife saw him often from her Window, and fell violently

violently in Love with him. — The *African* Ladies are utter Strangers to Delicacy and Refinement. She made no Scruple to acquaint him with her Desires, and sent her favourite Slave to introduce him by Night into her Chamber. *Ludovico* would fain have been excus'd, being ashamed to commit such an Infidelity to his dear *Honorio*; but the Slave inform'd him that if he hoped to live an Hour, he must comply with her Lady's Inclinations; for that in *Africk* Refusals of that kind were always revenged with Sword or Poison. No Constancy cou'd be strong enough to resist so terrible a Menace: He therefore went to the Rendezvous at the Time appointed, where he found a Mistress infinitely more complying than his fantastical *Italian*. But in the midst of their Endearments they heard the *Corfsair* at the Door of his Wife's Apartment: Upon the Alarm of his coming, the frighted Lover made the best of his way out of the Window, which not being very high, he had the good Fortune to get off unhurt. The *Corfsair* did not see him, but by the Confusion his Wife was in, he suspected that some body had been with her. His Jealousy directed him to *Ludovico*, and though he had no other Proof than bare Suspicion, he was determin'd to punish him severely, and at the same time secure himself for the future. He therefore gave Orders to his Eunuchs to put him in

the same Condition with themselves, which inhuman Command was perform'd with a *Turkish* Rigour far more desperate and compleat than any such thing had been ever practis'd in *Italy*. But the Change this Operation wrought upon him so improv'd his Voice, that he became the finest Singer in all *Africk*. His Reputation was so great, that the Dey of *Tunis* sent to beg him of his Master, and preferr'd him to a Place in his own Seraglio. He had now a free Access to his *Honoria*, and an Opportunity of contriving her Escape: To that end he secretly hired a Ship to be ready to carry them off, and did not doubt but he should find her very willing to accompany his Flight. It was not long before he saw her, and you may imagine the Excess of her Joy, at so strange and agreeable a Surprize.

CAN it be possible, cried she, can it be possible that I see you in this Place! O my dear *Ludovico* I shall expire in the Pleasure of your Embraces. But by what Magick cou'd you get in, and deceive the Vigilance of my Tyrant and his Guards?

MY Habit will inform you, answered he, in a softer Tone of Voice than she had been us'd to, I am now happy in the Loss which I have sustain'd, since it furnishes me with the Means of your Delivery. Trust yourself to me, my dear *Honoria*, and I will take you out of the Power of this *Barbarian*, who
has

has so little regard to your Delicacy. You may now be happier with me than you was before, as I shall not trouble you with *those coarse Sollicitations* which gave you so much Uneasiness. We will love with the Purity of Angels, and leave sensual Enjoyments to the Vulgar, who have not a Relish for higher Pleasures.

How, said *Honorio*, are you really no Man? No, replied he, but I have often heard you say, that your Love was only to my Mind, and that, I do assure you, is still the same. Alas, said she, I am sorry mine is alter'd: But since my being here, I am turn'd *Mahometan*, and my Religion will not suffer me to run away with an Unbeliever. My New Husband has taught me certain Doctrines unknown to me before, in the Practise of which I am resolved to live and die. Return to your own Country, good Signor Eunuch; but don't think of carrying me with you, for you have no need of a Wife in your present Circumstances. Adieu I tell thee; my Conscience won't permit me to have a longer Conversation with such an Infidel.

Thus ended the Loves of Ludovico and Honorio.

LETTER IX.

SELIM to M I R Z A at Ispahan.

From London.

I HAVE receiv'd thy Answers to my Letters with a Pleasure, which the Distance I am at from my Friends and Country, render'd greater than thou wouldst believe: I find thee very impatient to be inform'd of the Government and Policy of this Country, which I promis'd to send thee some Account of; but though I have been diligent in my Enquiries, and lost no Time since my Arrival here, I am unable to answer the Questions thou demandest of me, otherwise than by acknowledging my Ignorance.

THOU askest if the *English* are as free as heretofore. The Courtiers assure me confidently that they are; but the Men who have least Relation to the Court are daily alarming themselves and others, with the Apprehension of Danger to their Liberty. I have been told that the Parliament is the Curb to the King's Authority, and yet I am well inform'd that the only way to Advancement in the Court is to gain a Seat in Parliament.

T H E

THE House of Commons is the Representative of the Nation, nevertheless there are many great *Towns* which send *no* Deputies thither, and many Hamlets almost uninhabited that have a Right of sending *Two*. Several Members have never seen their Electors, and several are elected by the *Parliament* who were rejected by the *People*. All the Electors swear not to *sell* their Voices, yet many of the Candidates are undone by the Expence of *buying* them. This whole Affair is involv'd in deep Mystery, and inexplicable Difficulties.

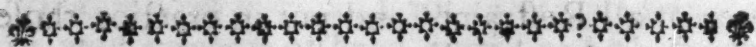
THOU askest if *Commerce* be as flourishing as formerly: Some whom I have consulted on that Head say, it is now in its Meridian; and there is really an Appearance of its being so; for *Luxury* is prodigiously encreas'd, and it is hard to imagine how it can be supported without an inexhaustible Trade: But *others* pretend, that *this very Luxury* is a Proof of its Decline; and they add, that the *Frauds* and *Vilanies* in all the trading Companies are so many inward Poisons, which, if not speedily expell'd, will destroy it entirely in a little time.

THOU wou'dst know if *Property* be so safely guarded as is generally believ'd: It is certain that the whole Power of a King of *England* cannot force an Acre of Land from the weakest of his Subjects; but a *knavish Attorney* will take away his whole Estate by

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those very *Laws* which were design'd for its Security : The *Judges* are uncorrupt, *Appeals* are free, and notwithstanding all these Advantages it is usually better for a Man to lose his Right than to sue for it.

THESE, *Mirza*, are the *Contradictions* that perplex me. My Judgment is bewilder'd in Uncertainty ; I doubt my own Observations, and distrust the Relations of others : More Time and better Information may, perhaps, clear them up to me ; till then, Modesty forbids me to impose my Conjectures upon thee, after the manner of Christian Travellers, whose prompt Decisions are the Effect rather of Folly than Penetration.



LETTER X.

SELIM to MIRZA at Ispahan.

AS I now understand *English* pretty well, I went last Night with some Friends to see a Play : The principal Character was a young Fellow, who in the Space of three or four Hours that the Action lasted, cuckolds two or three Husbands, and debauches as many Virgins. I had heard that the *English* Theatre was famous for killing People upon the Stage,
but

but this Author was more for *propogating than destroying*.

THERE were a great many Ladies at the Representation of this Modest Performance, and though they sometimes hid their Faces with their Fans (I suppose for fear of shewing that they did *not* blush) yet in general they seem'd to be much delighted with the *fine Gentleman's* heroical Exploits. I must confess, said I, this Entertainment is far more *natural* than the Opera, and I don't wonder that the Ladies are pleas'd at it: But if in *Persia* we allow'd our Women to be present at such Spectacles as these, what would signify our Bolts, our Bars, our Eunuchs? Though we should double our Jealousy and Care, they would soon get the better of all Restraint, and put in practice those Lessons of the Stage which it is so much pleasanter to ACT than to BEHOLD.

LETTER XI.

SELIM to MIRZA at Ispahan.

From London.

A Friend carried me lately to an Assembly of the *Beau Monde*, which is a Meeting of Men and Women of the first Fashion: The Crowd was so very great

great that the two Sexes promiscuously pris'd one another in a Manner that seem'd very extraordinary to Oriental Eyes. I observ'd a young Man and a beautiful young Woman sitting in a Window together, and whispering one another with so much Earnestness, that neither the great Noise in the Room, nor Number of Passengers who rubb'd by them continually, gave them the least Disturbance: They look'd at one another with the most animated Tenderness; the Lady especially, had in her Eyes such a Mixture of *Softness* and *Desire*, that I expected every Moment to see them *withdraw*, in order to satisfy their mutual Impatience, in a Manner, that even the *European Liberty* would not admit of in so publick a Place. I made my Friend take Notice of them, and ask'd him *how long they had been married*. He smil'd at my Mistake, and told me, they were *not* married; that the *Lady* indeed had been married about a Year and half, to a Man that stood at a little Distance; but that the *Gentleman* was an unmarried Man of Quality who made it his Business to corrupt other Men's Wives. That he had begun the Winter with this Lady, and that this was her *first Affair* of that sort; her Husband and she having married *for Love*.

I ASK'D my Friend, if there was any *Seminary*, any *publick Foundation* for educating
young,

young Men of Quality to this *Profession*; and whether they could carry on the Business without frequent Interruptions from the respective Husbands. I'll explain the whole Matter to you, says he. There is indeed no publick Foundation or Academy for this Purpose; but it depends upon the private Care of their several Parents, who, if I may use the Expression, *negatively* breed them up to this Business, by making them entirely unfit for *any other*: For least their Sons should be diverted from the Profession of Gallentry by a dull Application to graver Studies, they give them a very superficial Tincture of Learning, but take care to instruct them thoroughly in the more showish Parts of Education, such as Musick, Dressing, Dancing, &c. by which means, when they come to be Men, they naturally prefer the gay and easy Conversation of the Fair Sex, and are well received by them. As for the Husbands, they are the People in the World who give them the least Disturbance, but, on the contrary, generally live in the strictest Intimacy with those who intend them the *Favour of Cuckoldom*. The Marriage Contract being here perpetual, though the Causes of it are of short Duration, the most sensible Men are desirous of having some Assistance to support the *burthensome Perpetuity*. For Instance, every Man marries either for *Money*, or for *Love*——In the first
Case

Case the *Money* becomes his own as soon as the *Wife* does, so that having had what he wanted from her, he is very willing she should have what she wanted from any body rather than from him. He is quiet at home, and fears no *Reproaches*.

In the latter Case, the *Beauty* he married soon grows familiar by uninterrupted Possession: His own Greediness surfeited him; he is ashamed of his Disgust, or at least of his Indifference, after all the Transports of his first Desire; and gladly accepts Terms of domestick Peace through the *Mediation of a Lover*.

THERE are indeed some Exceptions: Some Husbands, who preferring an old mistaken Point of Honour to real Peace and Quiet at home, disturb their Wives Pleasures: But they are very few, and are very ill look'd upon.

I THANK'D my Friend for explaining to me so extraordinary a Piece of domestick Oeconomy; but could not help telling him, that in my Mind, our *Persian Method* was more reasonable, of having several *Wives* under the Care of one *Eunuch*, rather than one *Wife* under the Care of several *Lovers*.

LETTER



LETTER XII.

SELIM to MIRZA at Ispahan.

From London.

WE have often read together and admired the little History of the *Troglodites*, related by our Countryman *Ufbeck*, * with a Spirit peculiar to his Writings. Unequal as I am to the Imitation of so excellent an Author, I have a Mind, in a Continuation of that Story, to shew thee by what Steps, and through what Changes the original Good of Society is overturn'd, and Mankind become wickeder and more miserable in a State of Government, than they were when left in a State of Nature.

Continuation of the History of the
TROGLODITES.

THE *Troglodites* were so affected with the Virtue of the good old Man who refused the Crown which they had offer'd, that they determined to remain without a King. The Love of the Publick was so strong in every Particular, that there was no need of Authority to enforce Obedience. The Law of Nature and uncorrupted Reason was engraven on their Hearts; by that alone they

* Vide Persian Letters from Paris Vol. I. Let. XI. to XIV.

they govern'd all their Actions, and on that alone they established all their Happiness. But the most perfect Felicity of mortal Men is subject to continual Disturbance. Those *Barbarians* whom they had defeated some time before, stirr'd up by a Desire of Revenge, invaded them again with greater Forces. They fell upon them unawares, carried off their Flocks and Herds, burnt their Houses, and led their Women Captive: Every thing was in Confusion, and the want of Order made them incapable of Defence. They soon found the Necessity of uniting under a single Chief. As the Danger required Vigour and Alacrity, they pitch'd upon a young Man of distinguish'd Courage, and placed him at their Head. He led them on with so much Spirit and good Conduct that he soon forced the Enemy to retire, and recovered all the Spoil.

THE *Troglodites* strewed Flowers in his Way, and to reward the Service he had done them, presented him with the most beautiful of the Virgins he had delivered from Captivity. But animated by his Fortune, and unwilling to part with his Command, he advis'd them to make themselves amends for the Losses they had sustained, by carrying the War into the Enemy's Country, which, he said, would not be able to resist their victorious Arms. Desirous to punish those wicked Men, they
very;

very gladly came into his Proposal. But an old *Troglodite* standing up in the Assembly, endeavour'd to persuade them to gentler Councils. The Gods, said he, O my Countrymen, have given us Strength to repulse our Enemies, and they have paid very dearly for molesting us. What more do you desire from your Victory, than Peace and Security to your selves, Repentance and Shame to your Invaders? It is propos'd to invade them in your Turn, and you are told it will be easy to subdue them. But to what End would you subdue them, when they are no longer in a Condition to hurt you? Do you desire to tyrannize over them? Have a Care that in learning to be Tyrants, you do not also learn to be Slaves. If you know how to value Liberty as you ought, you will not deprive others of it, who, tho' unjust, are Men like yourselves, and should not be oppress'd.

THIS wise Remonstrance was not heeded in the Temper the People was then in. The Sight of the Desolations, that had been caus'd by the late Irruption, made them resolve on a violent Revenge. Besides, they were now grown fond of War, and the young Men especially, were eager of a new Occasion to signalize their Valour. Greater Powers were therefore given to the General; and the Event was answerable to his

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his Promises, for in a short time he subdued all the Nations that had join'd in the League against the *Troglodites*. The Merit of this Success, so endeared him to that grateful People, that in the heat and riot of their Joy, they unanimously chose him for their King, without prescribing any Bounds to his Authority. They were too innocent to suspect any Abuse of so generous a Trust, and thought that when Virtue was on the Throne, the most absolute Government was the best.



LETTER XIII.

SELIM to MIRZA.

THE first Act of the new King was to dispose of the conquered Lands. One share of them by general consent, he allotted to himself, and the rest he divided among those who were Companions of his Victory. Distinction of Rank and Inequality of Condition, were then first introduced among the *Troglodites*; Some grew rich, and immediately Comparison made others poor. From this single Root sprung up a thousand Mischiefs; Pride, Envy, Avarice, Discontent, and universal Depravation. Unheard of Violences were com-

committed ; every *Troglodite* encroached on his Neighbour's Property, and refused to submit to the Decisions of ancient Custom, or the Dictates of natural Justice. Particulars could no longer be allow'd to judge of Right ; it became necessary to determine it by stated Laws. The whole Nation applied to the Prince to make those Laws, and take care of their Execution. But the Prince, too young and unexperienced for so difficult a Task, was obliged to have recourse to the oldest and wisest of his Subjects for Assistance. He had not yet so forgot himself, by being seated on a new-erected Throne, as to imagine that he was become all-sufficient, or that he was seated there to Govern by Caprice. It was therefore his greatest Care, how to supply his own Defects, by the Counsels of those who were most famed for their Knowledge and Abilities.

Thus a Senate was formed, which, with the King, compos'd the Legislature ; and thus the People freely bound themselves, by consenting to such Regulations, as the King and Senate should decree.

LETTER



LETTER XIV.

SELIM to MIRZA

THE Institution of Laws among the *Troglodites*, was attended with this inevitable ill Effect, that they began to think every thing was right, which was not legally declared to be a Crime. It seemed, as if the natural Obligations to Virtue were destroyed, by the foreign Influence of human Authority, and Vice was not shun'd as a real Evil, but grew to be thought a forbidden Good.

ONE *Troglodite* said to himself, "I have made Advantage of the Simplicity of my Neighbour, to over-reach him in a Bargain: He may reproach me, perhaps, but he cannot punish me; for the Law allows me to rob him with his own Consent."

ANOTHER was ask'd by his Friend for a Sum of Money, which he had lent him some Years before.

HAVE you any thing to *shew* for it, answer'd he.

ANOTHER was implored to remit part of his Tenant's Rent, because the Man, by unavoidable Misfortunes, was become

very

very poor. Don't you see, replied he, that he has still enough to maintain his Family? By starving them he may find Money to pay me, and the Law requires him so to do.

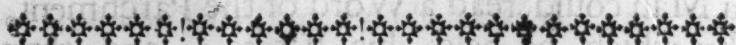
THUS the Hearts of the *Troglodites* were harden'd, but a greater Mischief still ensued. The Laws in their first framing were few and plain, so that any Man could easily understand them, and plead his own Cause without an Advocate.

SOME Inconveniencies were found to flow from this: The Rules were too general and loose; too much was left to the Equity of the Judge, and many particular Cases seem'd to remain undetermined and unprovided for. It was therefore proposed in the great Council of the Nation, to specify all those several Exceptions; to tie the Judges down to certain Forms; to explain, correct, add to, and reverse whatsoever might seem capable of any doubtful or different Interpretations. While the Matter was yet in Deliberation, a wise old Senator spoke thus:

“ You are endeavouring, O *Troglodites*,
 “ to amend what is defective in your Laws,
 “ but know that by multiplying Laws,
 “ you will certainly multiply Defects.
 “ Every new Explanation, will produce
 “ a new Objection, and at last the very
 “ Principles will be lost, on which they
 “ were

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“ were originally form’d. Mankind may
 “ be govern’d, and well govern’d under any
 “ Laws that are fix’d by ancient Use :
 “ Besides that they are known and
 “ understood, they have a Sanctity attend-
 “ ing them, which commands Obedience ;
 “ but every Variation, as it discovers a Weak-
 “ ness in them, so it lessens the Respect,
 “ by which alone, they can be effectually
 “ maintained. If Subtleties and Distinctions
 “ are admitted to constitute Right, they
 “ will equally be made use of to evade
 “ it ; and if Justice is turn’d into a
 “ Science, Injustice will soon be made a
 “ Trade.



LETTER XV.

SELIM *to* MIRZA.

AS the old Man foretold, it came to
 pass. The Laws were *explained*
 into *Contradictions*, . and *digested* into
Confusion. Men could no longer tell what
 was their Right, and what was not : A
 Sett of *Troglodites*, undertook to find it out
 for all the rest : but they were far from
 doing it out of pure Benevolence ; their
 Opinions were rated at so much Money,
 and how false soever they might prove,
 the

the Payment was never to be returned. This Point being once well established, Causes, that before were dispatched in half an Hour, now lasted half a Century. There were three Courts placed one above another: On the Door of the lowest was writ, Justice; On that of the second, Equity; and on the highest, Common Sense. These Courts had no Connection with one another, and a quite different Method of Proceeding: If a Man had occasion for the last, it was necessary to pass through the two first, and the Journey was so tedious, that very few could support the Fatigue or the Expence. But there was one Particular, more strange than all the rest. It was vey seldom that a Man could read a Word of the Parchment, by which he held his Estate; and they made their Wills in a Language, which neither they, nor their Heirs could understand.

SUCH were the Refinements of the *Troglodites*, when they had quitted the Simplicity of Nature, and so bewildred were they in the Labyrinth of their own laying out.

LETTER



LETTER XVI.

SELIM to MIRZA.

THE Religion of the *Troglodites*, had been hitherto as simple as their Manners. They loved the Gods as the Authors of their Happiness; they feared them as the Avengers of Injustice; and they sought to please them by doing good. But their Morals being corrupted, their Religion could not long continue pure: Superstition found means to introduce itself, and compleated their Depravation. Their first King, who had been a Conqueror, and a Law-giver, died rever'd and regretted by his Subjects. His Son succeeded, not by any Claim of Hereditary Right, but the free Election of the People, who loved a Family that had done them so many Services. As he was sensible that he owed his Crown to their Veneration for the Memory of his Father, he endeavoured to carry that Veneration as high as possible. He built a Tomb for him, which he planted round with Laurels, and caused Verses to be solemnly recited in Praise of his Atchievements. When he perceived that these Honours were well received in the Opinion of

of the Publick, he thought he might venture to go father. He got it to be propos'd, in the Senate, that the dead Monarch should be deified, after the example of many Nations round about them, who had paid the same Compliment to their Kings. The Senators were become too good Courtiers, not to give into so agreeable a piece of Flattery, especially as their own Honour was concern'd in raising the Character of their Founder, and the People, in the simplicity of their Hearts, thought those Virtues, which had render'd him the Protector and Father of his Country, very justly entitl'd him to Divinity.

BUT that their Devotion might not abate by Length of Time, the prudent King thought it necessary to institute an Order of Men, to be perpetually maintain'd at the Publick Cost, whose only Business shou'd be to serve the Idol, and keep the Zeal of the Worshippers always warm.

It is not to be conceiv'd what an Alteration this Establishment produced.

THE N first the *Troglodites* were made believe that the Gods were to be gain'd by rich Donations, or that their Glory was concern'd in the Worldly Pomp and Power of their Priests. A Temple, said those Priests, is like a Court; you must present your Petitions by the Ministers, or they will not be receiv'd. As the People remember'd

C

that

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that their Deity had once been a King, this Doctrine seem'd plausible enough, and the Priests grew absolute on the Strength of it. That the Comparison between the Temple and the Court might hold the better, a great Number of Ceremonies were invented, and a Magnificence of Dress was added to them as essential to Holiness. The Women came warmly into this, and were far more zealous than the Men in their Attachment to the exterior Part of Piety. Thus the Devotion of the *Troglodites* was turn'd aside from Reality to Form, and it was no longer a Consequence, that a very religious was a very honest Man.



LETTER XVII.

SĒLIM to MIRZA.

BY the Artifice of the Priesthood their Superstition increas'd every Day, and nothing was thought so indifferent to Religion as the Practice of Virtue. It was common for a *Troglodite* to say, "I will plunder my Neighbour or the Publick ; for the Anger of our God may be appeas'd by an Offering made out of the Spoil."

ANOTHER quieted his Conscience in this Manner ; "I am indeed a very great Villain, and

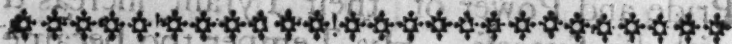
“and have injured my Benefactor ; but I
 “am a constant Attender on all Processions,
 “and have crawl’d thrice round the Tem-
 “ple upon my Knees.”

A THIRD confess’d to a Priest, that he had defrauded his Pupil of an Estate ; give half of it to our Order, said the Confessor, and we freely endow you with the rest.

BUT the Mischief did not stop even here. From sanctifying Trifles they proceeded to quarrel about them ; and the Peace of the Society was disturb’d to know which Imper- tinence should be preferr’d. This was the Work of the Priests, who took upon them to declare what was most agreeable to their God, and declared it differently, as it happen’d that their Passions or Interests required. But how slight soever the Foundation was, a Dispute of this Nature cou’d not fail to be warmly carried on. No-body concern’d himself about the Morals of another, but every Man’s Opinions were enquired into with the utmost Rigour ; and woe to those who held any that were dislik’d by the ruling Party ; for though neither side cou’d tell the Reason why they differ’d, the Difference was never to be forgiven. An aged *Troglodite* endeavour’d to put a Stop to this pious Fury, by representing to them, “That their
 “Ancestors, who were better Men, had no
 “Disputes about Religion ; but served the
 “Gods in the only Unity requir’d by them, a

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Unity of Affection. All that the poor Man got by his Admonition was to be call'd an Atheist by all the contending Sects, and after suffering a thousand Persecutions compell'd to take Refuge in another Land.



LETTER XVIII.

SELIM to MIRZA.

THE Court had a deeper Interest in the Establishment of this Priesthood among the *Troglodites*, than was at first attended to or foreseen. The very Nature of their Office particularly attach'd them to the Crown: They were Servants of a deified King, and it was no very great Stretch of their Function to deify the living Monarch also. Accordingly they preach'd to all the People with an extraordinary Warmth of Zeal, that the Family then reigning was *divine*; that they held the Crown not by the Will of the Society, but by a Pre-eminence of Nature: That to resist their Pleasure was resisting God; and that every Man enjoy'd his Lite and his Estate by their Grace and at their Disposal. In Consequence of these Doctrines his *sacred Majesty* did just what he thought fit. He was of a Martial Genius, and had a strong Ambition to enlarge his Territories. To this End he rais'd

rais'd a mighty Army, and fell upon his Neighbours without a Quarrel.

THE *Troglodites* lost their Blood and spent their Substance, to make their Prince triumphant in a War which could not possibly turn to their Advantage; for the Pride and Power of their Tyrant increas'd with his Success. His Temper too became Fiercer and more Severe, by being accusom'd to Slaughter and Devastation; so that his Government grew odious to his Subjects. Yet the dazzling Glory of his Victories, and the Divinity they were taught to find about him, kept them in Awe, and supported his Authority. But the Gods would not suffer him any longer to vex Mankind. He perish'd with a great Part of his Army by the united Valour of many Nations who had allied themselves against his Encroachments. Content with having punish'd the Aggressor and Author of the War, they immediately offer'd Peace to the *Troglodites*, upon Condition that all shou'd be restor'd which had been taken from them in the former Wars. That Nation, humbled by their Defeat, very willingly parted with their Conquests, to purchase their Repose.

LETTER XIX.

SELIM to MIRZA at Ispahan.

UNDER their third King, who succeeded to his Father, upon a new Notion of Hereditary Right, the Spirit of the Government was wholly changed. He was young, and of a Temper much addicted to Ease and Pleasure; yet bred up with high Conceits of Kingly Power, and a Royal Disregard to his People's Good. There was a Mixture of Bigotry in his Disposition, which gave the Priests a great Advantage over him; and as his Predecessor had govern'd by them, they govern'd now by him. The People too, in Imitation of their Prince, soon contracted another Character, they began to polish and soften all their Manners. The young *Trogodites* were sent to travel into *Persia*. They came back with new Dresses, new Refinements, new Follies, and new Vices. Like a Plague imported from a Foreign Country, Luxury spread itself from these Travellers over all the Nation. A thousand Wants were created every Day, which Nature neither suggested nor could supply. A thousand Uneasinesses were felt which were as unnatural

tural as the Pleasures that occasion'd them. When the Minds of the *Troglodites* were thus relaxed their Bodies became weak. They now complain'd that the Summer was too hot, and the Winter too cold. They lost the Use of their Limbs, and were carried about on the Shoulders of their Slaves. The Women brought their Children with more Pain, and even thought themselves too delicate to nurse them: They lost their Beauty much sooner than before, and vainly strove to repair it by the Help of Art. Then first Physicians were call'd in from Foreign Lands to contend with a Variety of new Disempers which Intemperance produced: They came; and the only Advantage was, that those who had learn'd to live at a great Expence, now found the Secret of dying at a greater.

SUCH was the Condition of the *Troglodites*, when by the Benefit of a lasting Peace, they tasted the Sweets of Plenty and grew *polite*.



LETTER XX.

SELIM to MIRZA at Ispahan.

THE ancient *Troglodites* were too busy in the Duties and Cares of Society, to employ much of their Thoughts in Speculation. They were skilful in Mechanicks

and Agriculture, the only Sciences for which they had any Use. At their Leisure they amus'd themselves with Poetry, and sung the Praises of the Gods, the Virtues of their Countrymen, and their own Loves. They shew'd a wonderful Force of Imagination in a great Number of Fables which they invented, under most of which was concealed some Moral Sentiment; but for History, they contented themselves with consulting the oldest Men among them, thinking it impossible to know the Truth of any Fact beyond the Memory of the Age in which they lived. — The Alteration of their Government and Manners produced a Change also in this respect. A great many People withdrew themselves entirely from the Offices of Life, and became a Burthen to their Family and Country, under a Notion of Study and Meditation. One Set of them very modestly undertook, to explain all the Secrets of Nature, and account for her Operations. Another left Nature quite behind, and fell to reason about immaterial Substances and the Properties of Spirits. A third profess'd to teach Reason by a Rule; and invented Arguments to confute common Sense. These Philosophers (for so they stil'd themselves) were to be known from all Mankind by a certain Air between bashfulness and Presumption. To distinguish themselves from the Vulgar they forgot how

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how to say or do one common Thing like other Men. They were perfectly well acquainted with the Annual, and Diurnal Motion of the Sun; but never in their lives cou'd tell you what o'Clock it was.

THIS render'd their Behaviour very awkward, and they were conscious of it; for which Reason they came little into Company: Yet in Private their Pride swell'd to such a Pitch, that they imagin'd they were arriv'd at the very Top of human Merit, and look'd down with Contempt on the greatest Generals and best Servants of the State. By setting such a Value upon themselves they impos'd upon others to that Degree, that all their Fellow Citizens sent their Sons to be educated under their Instructions. It was even propos'd in the Council of the King to establish an Academy of Philosophers, and endow it with great Revenues, for the Support and Encouragement of Learning. One of the Counsellors who was a Man of a very plain, but strong Understanding, singly express'd his Dislike of this Design. ' If, said he, it had been propos'd to us to
' build an Hospital for Decrepit Husband-
' men, or decay'd Manufacturers, I wou'd
' willingly have come into it for the Sup-
' port and Encouragement of Industry. But
' it seems to me that what you are now a-
' bout will ruin industry; and that you will
' take the Bread from the most useful of

your Subjects to pamper the most Useless.
 I desire to be inform'd what Service these
 Men have done to recommend them to
 the Publick? Has this Learning, of
 which we are grown so fond, made us
 wiser or better than we were? Shew me
 the Effects of it in our Councils or in our
 Morals.—If it be nothing but an idle
 Curiosity to pry into Things that don't
 concern us, it is my Opinion that we buy
 it much too dear. I have been told, indeed,
 that they have discover'd an Art of Reason-
 ing without which no Proposition can be
 maintain'd, and by which *any* may. Our
 Ancestors, O *Troglodites*, were wise, and
 reason'd well: Yet they never heard of
 Syllogisms, Modes, or Forms, or any
 Part of this Science, by which their Sors
 can so nicely distinguish and define so justly.
 OUR Children are bred up to all this
 Learning, and what are the Fruits of it?
 They come into the World extremely
 knowing in the Course of the Planets, and
 the Nature of the Soul; but the Manners
 of the World, and the Heart of Man
 they know nothing of. If we offer to in-
 struct them, they receive our Admonitions
 with Contempt, and confound us by some
 Subtilty of the Schools. Instead of a quiet
 Temper, and a Love of Truth, they have
 acquir'd a Fondness for Dispute, and a
 Habit of Evasion. I suspect too that
 there

there is something slavish in the Obedience which these Dogmatical Preceptors require of them, and that a Narrowness of Mind must be the Consequence of so implicit a Brief.

‘TRUST me, Countrymen, you wou’d better serve the State, by setting all these idle Fellows to the Plough, than by publicly authorizing their Follies, and pensioning their Laziness.’



LETTER XXI.

SELIM to MIRZA at Ispahan.

AMONG the various Speculations that this modern Fashion of Philosophizing produced, there were two more pernicious than the rest, and which greatly contributed to the Corruption and Ruin of the People. One was, that Vice and Virtue were in themselves indifferent Things, and depended only on the Laws of every Country; the other, That there was neither Reward nor Punishment after this Life.—It has already been observ’d how many Defects the *Troglodites* found in their Laws, and how many Quibbles were invented to elude them. But still there was some Restraint upon their Actions, while a Sense of Guilt was attended with Remorse, and the Apprehension of suffering

suffering in another State. But by these two Doctrines Men were left at perfect Liberty to Sin out of the Reach of the Law; and Virtue was deprived of Glory here; or the Hopes of Recompense hereafter. There was a third Notion, less impious indeed, but of very ill Consequences to Society, which placed all goodness and Religion in a *Recluse and contemplative Way of Life.*

THE Effect of this was, to draw off many of the best and worthiest Men from the Service of the Publick, and Administration of the Commonwealth, at a Time when their Labours were most wanted to put a Stop to the general Corruption.—It is hard to say which was most destructive, an Opinion that like the former embolden'd Vice, or such a one as render'd Virtue impotent and useless to Mankind.—



LETTER XXII.

SE L I M to M I R Z A at Ispahan.

WHILE the Principles of the People were thus depraved, and their Understandings taken off from their proper Objects, the Court became the Center of Immorality and every kind of Folly. Though

Though Flattery had been always busy there, yet the former Kings who were frequently at War had been us'd to a certain military Freedom, and there were not wanting Men about them who had Courage to tell them Truth; but the Effeminacy of the present Set of Courtiers took from them all Spirit as well as Virtue, and they were as ready to suffer the basest Things, as to act the most Unjust. The King wholly devoted to his Pleasures, and seldom seen out of the Walls of his Seraglio, thought it sufficient for him to wear the Crown, without troubling himself with any of the Cares and Duties belonging to it: The whole Exercise and Power of the Government was lodged in the Hands of a Grand Vizir, the first of that Title which the *Troglodites* had ever known. It seem'd very strange to them at the Beginning, to see the Royalty transfer'd to their Fellow Subject, and many thought it was debasing it too much. The Priests themselves were at a Loss how to make out that this Sort of Monarchy was divine; however, they found at last, that the Grand Vizir was a God by Office though not by Birth. If this Distinction did not satisfy the People, the Court nor the Priests were not much concern'd about it. — But a Prime Minister was not the only Novelty these Times produced.

THE

THE *Troglodites* had always been remarkable for the Manner in which they used their Women: They had a greater Esteem for them than any other of the Eastern Nations. They admitted them to a constant Share in their Conversation, and even trusted them with their private Affairs: But they never suspected that they had a Genius for publick Business, and that not only their own Families, but the State it self, might be govern'd by their Direction. They were now convinc'd of their Mistake. Several Ladies appear'd together at the Helm: The King's Mistress, the Mistress of the Vizir, two or three Mistresses of the Vizir's Favourite Officers, join'd in a political Confederacy, and manag'd all Matters as they pleas'd. Their Lovers gave nothing, and acted nothing but by their Recommendation and Advice. Sometimes indeed they differ'd among themselves, which occasion'd great Confusions in the State; but by the pacifick Labours of good Subjects such unhappy Divisions were compos'd, and every thing went quietly on again. If there was any Defect in the Politicks of these Female Rulers, it was, that they cou'd never comprehend any other Point or Purpose in the Art of Government but so much *Profit to themselves*. The History of the *Troglodites* has recorded some of their wise and witty Sayings.

ONE of them was told, that by the great Decay of Trade the principal Bank of the City wou'd be broke. What care I, said she, I have laid my Money out in Land.

ANOTHER was warn'd, that if better Measures were not taken, the *Troglodites* threaten'd to revolt; I am glad to hear it, replied she, for if we beat them, there will some rich Confiscations fall to me.



LETTER XXIII.

SELIM to MIRZA.

PAINFUL Experience had, by this Time, taught the *Troglodites* what their Fathers were too happy to suspect, that human Nature was not perfect enough to be trusted with excessive Power: They saw an evident Necessity of restraining that which had been given to their Kings, as well for the Dignity of the Crown itself as for the Good of the Commonwealth.

THE whole Nation unanimously concurr'd in this Resolution, and that Unanimity cou'd not be resisted: They therefore consider'd by what Means to reform their Government, and did it with equal Vigour and Moderation. It was decreed that the Crown should be preserv'd to the Prince then reigning,

reigning, out of Respect to the Family he was of; but that he shou'd wear it under certain Limitations which divided his Authority with the Senate.

To prevent the Mischiefs that might arise from evil Ministers, and the too great Power of any Favourite, they declared, that the Ministers of the King were the Servants of the People, and cou'd not be protected by the Court, if they were found disloyal to the Nation.

UNDER these wise Regulations the shatter'd State recover'd itself again: Their Affairs were managed with more Discretion, and many publick Grievances were redrest. They thought that in limiting their Monarchy they had cut the Root of all their Evils, and flatter'd themselves with a permanent Felicity. But they quickly discover'd that this new System was not without its Inconveniencies. Very favourable Opportunities were sometimes lost by the unavoidable Slowness of their Councils, and it was often necessary to trust more People with the Secret of publick Business than could be relied on with Security. There were many Evils which the Nature of their Government obliged them to connive at, and which grew as it were out of the very Root of it. The Abuse of Liberty was inseparable in many Points from Liberty itself, and degenerated into a shameless Licentiousness. But
the

the principal Mischief attending on this Change, was the Division of the Senate into Parties. Different Judgments, different Interests, and Passions, were perpetually clashing with one another, and by the unequal Motion of its Wheels the whole Machine went but heavily along.

YET one Advantage arose from this Disorder, that the People were kept alert, and upon their Guard. The Animolities and Emulation of Particulars secur'd the Commonwealth, as in a Seraglio; the Honour of the Husband is preserv'd by the Malice of the Eunuchs and mutual Jealousies of the Women.

UPON the whole, the *Troglodites* might have been happy in the Liberty they had gain'd, if the same publick Spirit which establish'd, cou'd have continu'd to maintain it.



LETTER XXIV.

SELIM to MIRZA.

THERE was in the Senate a certain Man of great natural Cunning, and Penetration, Factious, Enterprizing, vers'd in Business, and above all, very knowing in the Disposition of the Times in which he lived. This Man came secretly to the King, and

and entertain'd him with the following Discourse.

I perceive, Sir, you are very much cast down with the Bounds that have been set to your Authority: But perhaps you have not lost so much as you imagine. — The People are very proud of their own Work, and look with great Satisfaction on the Outside of their new-erected Government; but those who can see the Inside too, find every thing too rotten and superficial to last very long.

The two Things in Nature the most repugnant and inconsistent with each other, are the Love of Liberty, and the Love of Money: The last is so strong among your Subjects, that it is impossible the former can subsist. I say, Sir, they are not HONEST enough to be FREE — Look round the Nation, and see whether their Manners agree with their Constitution. Is there a Virtue which Want does not disgrace, or a Vice which Riches cannot dignify? Has not Luxury infected all Degrees of Men amongst them? Which way is that Luxury to be supported? It must necessarily create a Dependance which will soon put an End to this Dream of Liberty. Have you a Mind to fix your Power on a sure and lasting Basis? Fix it on the Vices of Mankind: Set up private Interest against publick; apply to the Wants and Vanities

of

of Particulars; shew those who lead the People, that they may better find their Account in betraying than defending them: This, Sir, is a short Plan of such a Conduct as would make you really superior to all Restraint, without breaking in upon those *nominal Securities*, which the *Troglodites* are more attach'd to a great deal than they are to the Things themselves. If you please to trust the Management to me, I shall not be afraid of being obnoxious to the *Spirit of Liberty*; for in a little while I will extinguish every Spark of it; nor of being liable to the *Justice* of the Nation, for my *Crime* itself shall be my *Protection*.



LETTER XXV.

SELIM to MIRZA at Ispahan.

From London.

THERE is a very pretty, fair-complexion'd Girl, who lodges in a House just over against me. She was always staring at me from her Window, and seem'd to solicit my Regards by a thousand little Airs that I can't describe, but which touch'd me still more than all her Beauty: At last I became so enamour'd of her, that I resolv'd to demand her in Marriage. Accordingly I
went

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went to visit her in Form, and was receiv'd by her Mother, a Widow Gentlewoman, who desired very civilly to know my Business.

MADAM, said I, I have a Garden at *Iffahan* adorn'd with the finest Flowers in the East: I have the *Perrian* Jasmin, the *Indian* Rose, the Violet of *Media*, and the Tulip of *Candabar*: But I have lately beheld an *Englisb* Lilly more fair than all these, and far more sweet, which I desire to transplant into my Garden. This Lilly, Madam, is now in your Possession, and I come a Suppliant to you that I may obtain it. The old Lady not conceiving what I meant, begun to assure me very faithfully that I was mistaken, for she had neither Lilly nor Rose belonging to her.

THE Lilly, return'd I, is your lovely Daughter, whom I come to ask of you for my Wife.

WHAT do you propose to settle on her, replied she? That is the first Point to be consider'd. —

I WILL do by her very handsomely, answer'd I; I will settle upon her — Two black Eunuchs, an old Midwife, and a Chambermaid.

Two Blacks, answered she, are well enough, but I shou'd think two French Footmen would be genteeler.

How

HOWEVER, Sir, we won't quarrel about her *Dowry*: The Question is, what Provision you think of making.

DON'T trouble yourself about that, return'd I, — she shall have *Meat* enough I warrant you; Plenty of *Rice*, and the best *Sherbet* in all *Persia*.

DON'T tell me of *Rice* and *Sherbet*, said the old Woman; I ask what *Jointure* you will give her?

THIS Word stopt me short, for I did not know what a *Jointure* signified: At last she explain'd herself by demanding of me, how her Daughter was to live if I should die?

I HAVE an *Indian Wife*, answer'd I, that intends to burn herself as soon as I expire, but I would not recommend that Method to your Daughter.

How! said she, — you are married then already! Yes, said I, in *Persia* we are allow'd to take as many Women as we can keep, and it seems to me that the Men in *England* do the same only leaving out the Ceremony.

IT is a very wicked Practice, answer'd she, — but since it is your Religion so to do, and that my Daughter's *Fortune* is too small to get a Husband among *Christians*, I am not much averse to give her to you upon reasonable Terms, because I am told you are very rich.

SHE

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SHE had scarce spoke these Words, when my little Miftress, who had been list'ning to our Discourse behind a Screen, came out from her Concealment, and told her Mother, "That if so many Women were to live together she was sure there would be no Peace in the Family, and therefore she desir'd her to insist on a good *separate Maintainance*, in case her Husband and she shou'd disagree'.

WHAT, said I, young Lady, do you think already of *separating your* Interests from mine? And must I be obliged to pay my Wife for living ill with me, as much as I shou'd for living well?

No — by *Heli* — I will never wed a Woman who is so determin'd to *rebel* against her Husband, that she *articles* for it in the very Contract of her Marriage. —



LETTER XXVI.

SELIM to MIRZA at Ispahan.

From London.

THERE is at London a Native of *Aleppo* that has resided here some Years as a private Agent for some Merchants of that City, and passes for a Jew: They call him *Zabulon*, but his true Name is *Abdallah*, the Son of *Abderamen*. He has revealed

revealed himself to me, and I have contracted a great Intimacy with him. There never was an honester, more friendly, or more valuable Man: But he is as much a Bigot to all the Eastern Notions, and as much a Stranger to every thing in *England*, as he was the first Hour of his Arrival. For my Part, *Mirza*, I set out with a Resolution to give up all my hereditary Prejudices, and form my Mind to bear different Opinions, as my Body to suffer different Climates. Nay, if I may say so, I begun my Travels a good while before I went abroad, by Reading, Enquiring, and Reasoning, about the Manners and Institutions of other Countries. I had lived long enough under the Yoke of an Arbitrary Government, to see the Misery of it, and value Liberty: I am now come into an Island where that Liberty is happily establish'd, and where I may learn to know it by its Effects. This, *Mirza*, is the Study that I pursue, and it demands the utmost Attention I can give. In absolute Monarchies all depends on the Character of the Prince, and when that is known, you have little more to learn; but in mix'd Governments the Machine is more complex, and it requires a nicer Observation to understand how the Springs of it are dispos'd, or how they mutually check and assist each other.

W H E N

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WHEN I talk to *Abdallah* on this Subject, he tells me it is not worth my while to trouble myself about it; for that any Form of Government is good if it *be well administer'd*. But the Question is, which is *most likely* to be *well-administer'd*, that is, which has *best* secured itself, by wholesome Provisions and Restraints, against the Danger of a *bad Administration*.



LETTER XXVII.

SELIM to MIRZA at *Ispahan*.

From London

AS I was walking in the Fields near this City the other Morning, a disbanded Soldier somewhat in Years implored my Charity, and to excite my Compassion bared his Bosom, on which were the Scars of many Wounds all receiv'd in the Service of his Country. I gladly reliev'd his Wants, and being desirous to inform myself of every thing, fell into Discourse with him on the War in which he had serv'd. He told me he had been present at the taking of ten or twelve strong Towns, and had a Share in the Danger and Glory of almost as many Victories. How then, said I, comes it to pass that thou art laid aside? Thy Strength

is

is indeed in its decline, but not yet wasted ; and I should think that Experience would well supply the Loss of Youth. Alas ! Sir, answered he, I have a good Heart and tolerable Limbs, but I want three Inches more of Stature : I am brave and able enough, thank God, but not quite handsome enough for a Soldier.

How then didst thou serve so long, returned I ? In *Flanders*, Sir, said he, there were some Thousands such ill-looking Fellows, who did very well in a Day of Battle, but wou'd make no Figure at a Review--It appears to me very strange, replied I, that thou shouldst be poor after fighting so many Years with such great Success. The Plunder of a single Town in the *East* is enough to enrich every Soldier that help'd to take it. Plunder ! Sir, said he ; we have no such Term in the modern Art of War. We fight for Sixpence a Day. — But when you have gain'd a Battle, do you get nothing by it ? — Yes, said he, we have the Advantage to go on and besiege a Town. — Ay, then, my honest Lad, comes your Harvest — — Then, Sir, replied he, it defends it self till we are half of us destroy'd ; and, when it can hold out no longer, it capitulates ; that is, every Burgher saves his House, and every Soldier carries off his Baggage. — But what becomes of the conquering Army ? — — Why the conquering Army has the Pleasure to besiege

D

another

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another Town, which capitulates also ; and at the end of the Campaign it goes into Quarters. — But when you enter an Enemy's Country, don't you raise Contributions ? — The Generals do, answer'd he, but military Discipline allows no Part of it to the common Soldiers ; they have just Sixpence a Day as they had before.

HERE ended our Conversation ; and I repeat it to thee, as one of the most extraordinary Novelties I have met with in *Europe*. That Armies, mercenary Armies, should be led on from Battle to Battle, from Siege to Siege, without any thing to animate them but the Hopes of a barren Reputation, and a Pay which is barely a Subsistence ; that they should be made to look upon the Property of their Enemies as sacred and inviolable ; that they should return from a victorious Campaign no richer than they set out, and take the Field next Year with as much Alacrity as they did before, is such a Wonder as History cannot shew. No such thing was ever heard of in *Asia*, nor do I know that the two other Parts of the Globe have any Example of it. But all over *Europe*, except *Muscovy* and *Turky*, it has been so for this last hundred Years, and there has yet happened no Mutiny on that Account. It is no less unaccountable that Valour, and a Capacity for Service should be made to consist in smug Looks and a certain degree of

of Tallness. If Women were to raise and employ Troops, I should not much wonder at such a Choice; but God grant our invincible Sultan an Army of Veteran Soldiers, though there were not a Man among them above five Foot high, or a Face that would not frighten an Enemy with the very Looks of it!



LETTER XXVIII.

SELIM to MIRZA at Ispahan.

THERE is a Set of People in this Country, whose Activity is more useless than the Idleness of a Monk. They are like those troublesome Dreams which often agitate and perplex us in our Sleep, but leave no Impression behind them when we wake. I have sent thee an Epitaph made for one of these Men of Business, who ended his Life and Labours not long ago.

Here lies ————— who lived Three-score and ten Years in a continual Hurry. He had the Honour of sitting in six Parliaments, of being Chairman in twenty five Committees, and of making three hundred and fifty Speeches. He attended constantly twice a Week at the Levies of twelve different Ministers of State;

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and writ for and against them one thousand Papers. He compos'd fifty new Projects for the better Government of the Church and State. He left behind him Memoirs of his own Life in five Volumes in Folio.

Reader, if thou should'st be mov'd to drop a Tear for the Loss of so CONSIDERABLE A PERSON, it will be a SINGULAR Favour to the Deceas'd; for no body else concerns himself about it, or remembers that such a Man was ever born.



LETTER XXIX.

SELIM to MIRZA at Ispahan.

From London.

I WENT with my Friend the other Day to a great Hall, where all the Courts of Law were sitting together: Behold, said he, the Temple of Justice, the Sanctuary of Privilege and Right, which our mightiest Monarchs have not been able to violate with Impunity. Behold the lowest of our Commons contending here with the highest of our Nobles, unawed by their Dignity or Power. See those venerable Sages on the Bench, whose Ears are deaf to Sollicitation, and their Hands untainted with Corruption.

See

See also those twelve Men, whom we call the *Jury*, the great Bulwark of our Property and Freedom. But then cast your Eyes on those Men in Black that swarm on every Side: These are the Priests of the Temple, who, like other Priests, have turned their Ministry into a Trade: They have perplexed, confounded, and encumbered Law, in order to make themselves more necessary, and to drain the Purses of the People.—— I have heard, said I, that the Laws of *England* are wisely framed and impartially administered. The old *Gothick* Pile we are now in, replied my Friend, will give you a just Idea of their *Structure*: The Foundations of it are deep and very lasting; it has stood many Ages, and with good Repairs may stand many more; but the Architecture is loaded with a Multiplicity of idle and useless Parts; when you examine it critically, many Faults and Imperfections will appear; yet upon the whole it has a mighty awful Air, and strikes you with Reverence and Respect. Then as to the Administration of our Laws, the Difference between us and other Countries is little more than this, that there they sell Justice *in the Gross*, and here we sell it *by Retail*. In *Persia* the Cadi passes Sentence for a round Sum of Money; in *England* the Judge indeed takes nothing after he comes to be a Judge; but the Attorney, the Advocate, every Officer and Retainer on the Court,

raise treble that Sum upon the Client. The Condition of Justice is like that of many Women of Quality: They themselves are above being bought, but every *Servant* about them must be *Feed*, or there is no *getting at them*. The disinterested Spirit of the Lady is of no Advantage to the Suitor; he is undone by the Rapine of *her Defendants*.



LETTER XXX.

SELIM to MIRZA at Ispahan.

WHAT is peculiar to this Country, continued he, in judicial Proceedings, is, that no Power of Equity is lodged either in the Breast of Judge or Jury, but they are to direct and determine altogether by the Letter of the Law.

In *France*, and other Parts of *Europe*, the Judge is trusted with a discretionary Power to vary from the Law in certain Points, according to the Dictates of his Conscience, and the Reason of the Case. But in *England*, Conscience, Reason, Right, and Justice are confined to the Words of the Act of Parliament, and the established Sense thereof.

No doubt this is productive of many Hardships; Particulars must often suffer by it;

it ; yet in the main it is a wholesome Limitation, and beneficial to Liberty. For it is generally found, that in other Countries the Judge's Conscience depends wholly on the King's, and the Rule of Equity is a very uncertain Measure, which Passion, Prejudice, or Interest can change : So that many of the Grievances we complain of in the course of Justice here, are interwoven with the Constitution of our Government, and not to be removed without endangering, or, perhaps, destroying it. Latter Times have gone off a little from this Strictness of adhering to the Letter, by encouraging Applications to the Court of Chancery, which is a Court of Equity, but tied down to certain regular Methods of Proceeding, and as close a Conformity to the known Meaning and Purpose of the Law as is consistent with its Institution. The Business of this Court is vastly greater than formerly it was. Anciently the Chancellor himself was nothing more then *Register* to the King, with a Power to advise him in such Matters as came within the Compass of the Writings entrusted to his Custody : But by Degrees he became Keeper of the Great Seal, and the highest Officer of the Realm. And indeed if there was not placed in the House of Peers a Judicature superior to his, so much of the Property of the Subject would depend on the Opinion of the Chancellor,

that the Parliament would have Reason to claim a Right which they demanded in the Reign of *Edward the Third*, of nominating this Officer themselves.

I desired to know how the Lords behaved in this ultimate Trial of all Causes.

With great Caution and Uprightness, answered he: The Spirit of Party, or the Influence of the Court, has not yet mixed it self in their Decisions; and happy will it be for this Country if they are as scrupulous in every Capacity as they are in their Judicial one.



LETTER XXXI.

SELIM to MIRZA at Ispahan.

From London.

A French Gentleman was boasting the other Day in a Company where I was, of the Academies founded by the late King for the Support and Reward of Arts and Sciences.

You have a pleasant Way (said he) here in *England*, of encouraging a Man of Wit. When he is dead, you build him a fine Tomb, and lay him among your Kings; but while he is alive, he is as ill receiv'd at Court, as if he came

came with a Petition against the Ministry Wou'd not the Money you have laid out upon the Monuments of two or three of your Poets, have been better bestow'd in giving them Bread when they were living, and wanted it? This might have been formerly the Case, replied an *Englishman*, but it is not so now. A Man of true Genius is at present so much favour'd by the Publick, his Works are so greedily bought up, and so many People fond of serving him every way, that he has no need to depend upon a Court for Protection and Subsistence.

AND let me add, that the Honours which are paid to a deceas'd Man of Wit, have something in them more generous and disinterested, then Pensions bestow'd on slavish Terms, and at the Price of continual Panegyrick. We have a *very great Poet* now alive, who may boast of one Glory to which no Member of the *French Academy* can pretend, viz. That he never flattered any Man *in Power*; but has bestow'd immortal Praises upon *those*, whom, for fear of offending Men *in Power*, no Poet in *France* would have dared to praise.



LETTER XXXII.

SELIM to MIRZA at Ispahan.

From London.

THERE is a *Christian Doctor*, who at my first Arrival here took the Trouble to visit me very often, with no other View, as I could find, but merely to make a *Christian* of me; in which Design he has been single hitherto, such a Zeal being very much out of Fashion.

BUT, what is most extraordinary, I was told the other Day, that his *Preferment in the Church* had been lately stopp'd at the Instance of the *Musti of this City*, on a Supposition of his being turn'd *Mahometan*, and that all the Proof brought against him was the Commerce he formerly had with me.

WHEN I heard this, I waited on the *Musti*, and offer'd to testify that the Doctor was a *Christian*, as far as I cou'd judge by all I saw of him, during the Time of our Acquaintance: But he refused to admit my Testimony in this Case, because, as he said, I was myself a *Misbeliever*, and insisted

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on the Doctor's suppos'd *Apostacy*, as an undoubted Fact, which shock'd him beyond measure.

If he is a *Mussleman*, said I, he must be *Circumcis'd*: Why don't you end the Dispute by shewing *that*? There is a *Visible Mark* of Orthodoxy in our Religion; but I shou'd be glad to know what is the *Visible Mark* of yours. If it be *Meekness* or *Charity*, or *Justice*, or *Temperance*, or *Piety*, all these are most conspicuous in the Doctor: But I find that none of these can prove him to be a *Christian*. ——— What therefore is the *Characteristick* of his *Accusers*? and how do they prove themselves to be *Christians*?



LETTER XXXIII.

SELIM to MIRZA at Ispahan.

From London.

THE Principles and Practice of Toleration prevail very strongly in this Country: I myself have felt the Effects of it very much to my Advantage: The better sort of People are no more offended at the Difference of my Faith from theirs, than at
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the Difference of my Dress: The Mob, indeed, seem surprized at me for both, and can't comprehend how it is possible to make such Mistakes, but they rather contemn than hate me for them; and I have yet been affronted by Nobody but a drunken Priest, who denounc'd Damnation against me, for refusing to pledge him, *To the Prosperity of the Church of England*, in a Liquor forbidden by our Law.

THIS has not always been the Temper of the *English*. They have formerly waged War against *Mahometans*, only because they were so; they have kindled Fires against Hereticks, tho' what was Heresy in one Age has been Orthodoxy in another; nay, they have involved their Country in all the Miseries of Civil Discord upon Points of no greater Moment, than whether a Table ought to be placed in the Middle of the Church, or at one End of it.

I MUST own to thee, *Mirza*, there is nothing I abhor so much as Persecution: It seems to me no less ridiculous in its Principles, than dreadful in its Effects. One wou'd think, that the great Diversity of Opinions among Mankind, should incline Men a little to suspect that their own may possibly be wrong; but to pursue all others with Rage and Violence, instead of Pity or Persuasion, is such a Strain of Pride and Folly as Enthusiasm itself can scarce account for.

for I have read in a famous *Spanish* Author of a certain Madman who rambled about *Spain* with Sword and Lance, and whomsoever he met with in his Way he requir'd to acknowledge and believe, that his Mistress *Dulcinea del Toboso* was the handsomest Woman in the World. It was in vain for the other to reply, that he had no Knowledge at all of *Dulcinea*, or had a particular Fancy to another Woman; the Madman made no Allowances for Ignorance or Prejudice, but instantly knock'd him down, and never left beating him till he promis'd to maintain the Perfections of the said Lady above all her Rivals. Such has been the Conduct of many Priests and Priest-ridden Princes in propagating their spiritual Inclinations: Each had his several *Dulcinea*, and resolved that every body should admire her as much as himself; but as this was not easily brought about, the Controversy was determin'd by Force of Arms: Nay, tho' it happen'd that all admir'd the same, they wou'd even quarrel about the Fashion of her Cloaths, and most bloody Battles have been fought to decide which Colour became her best. Alas, *Mirza*, how absurd is all this! the Beauty of True Religion is sufficiently shewn by its proper Lustre; it needs no Knight Errant to combat for it; nor is any thing so contrary to the Nature of Affection as Constraint. Whoever is compell'd

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pell'd to profess a Faith without Conviction, tho' it was but indifferent to him before, must grow to think it odious; as Men who are forc'd to marry where they do not approve, soon change Dislike into Aversion.

———— I will end this Subject with putting thee in mind of a Ceremony which is celebrated once a Year by the common People of *Persia*, in Honour of our Prophet *Ali*. There are two Bulls brought forth before the Crowd, the strongest of which is call'd *Ali*, and the weaker *Osman*: They are made to fight, and as *Ali* is very sure to get the better, the Spectators go away highly satisfied with this happy Decision of the Dispute between Us and the Heretical *Turks*.

JUST in this Light I regard all Religious Wars. Whether the Combatants are two Bulls or two Bishops, the Case is exactly the same. and Mankind are as simple to concern themselves for the one as for the other ———

LETTER

LETTER XXXIV.

SELIM to MIRZA at Ispahan.

From London.

THERE is nothing more astonishing to a *Musleman* than many Particulars relating to the State of Matrimony, as it is managed in *Europe*: Our Practice of it is so totally different, that we can hardly think it possible for Men to do or suffer such Things as happen here every Day.

THE following Story, which was given me for a true one, will set this in a very full Light: I wish thou may'st find it as entertaining, as I am sure thou wilt find it new.

IN the Reign of *Charles the First*, King of *England*, lived two Gentlemen, whose true Names I will conceal under the feign'd ones of *Acasto* and *Septimius*. They were Neighbours, their Estates lay together, and they had a Friendship for each other, which had grown up from their earliest Youth.

ACASTO had an only Son, whom we will call *Polydore*, and *Septimius* an only Daughter named:

named *Emilia*. Though the Boy was but fourteen Years old, and the Girl but twelve; the Parents were so desirous of contracting an Alliance between their Families, and of uniting the two bordering Estates, that they married them before either was of Age to consummate the Marriage, or even to understand the Nature of their Contract. As soon as the Ceremony was perform'd, they sent the young Gentleman abroad, to finish his Education.

AFTER four Years which he had spent in *France* and *Italy*, he was recall'd by the News of his Father's Death, which made it necessary for him to return to *England*.

EMILIA, who was now about sixteen, begun to think he had been absent long enough, and receiv'd him with a great deal of Satisfaction. She had heard a fine Character of him, from those who knew him in his Travels; and when she saw him, his Person was so improv'd that she thought herself the happiest of Women in being his Wife.

BUT his Sentiments for her were very different.

THERE was in his Temper a Spirit of Contradiction, which cou'd not bear to have a Wife impos'd upon him. — He complain'd, that his Father had taken Advantage of his tender Age, to draw him into an Engagement, in which his Judgment
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cou'd possibly have no Part. He confess'd that he had no Objections to the Person or Character of *Emilia*; but insisted on a Liberty of Choice, and declar'd that he look'd upon his Marriage to be forc'd and null. In short, he absolutely refused to consummate, in spite of all the Endeavours of their Friends, and the Conjugal Affection of the poor young Lady, who did her utmost to vanquish his Aversion.— When she found that all her Kindness was thrown away, the natural Pride of her Sex made her desire to be separated from him, and she join'd with him in a Petition for a Divorce. The first Parliament of the Year *Forty* was then sitting: The Affair was brought before them, and it was believ'd, that a Divorce wou'd have easily been obtain'd at their mutual Demand. But the Bishops oppos'd it with great Violence, as a Breach of the Law of God, which they said wou'd admit of no Divorce, but in Cases of Adultery. They were answered, that the Marriage was not *complete*; and that the ceremonious Part, which was all that had past between them, might as properly be dispens'd with by the Legislature, as any other Form of Law. That the young Gentleman's Aversion was *invincible*, and inconsistent with the Obligation laid upon him: That therefore it wou'd not well become the Fathers of the

the Church, to put him under a manifest Temptation of committing Adultery: And that nothing cou'd be imagin'd more unjust, than to condemn the Lady to perpetual Virginity, under the Notion of a Marriage, which, it was plain, was a meer Illusion.

These Arguments seem'd convincing to all the World except the Bishops; but they persisted in their usual Unanimity, and were so powerful by the Favour of the Court, that they carried their Point in the House of Lords; and the unfortunate *Polydore* and *Emilia* were declared to be *one Flesh*, though no Union had ever been between them, either in Body or in Mind. —

The Husband immediately paid back his Wife's Portion to her Father; and firmly resolv'd that from that time forwards he wou'd never see her more. His natural Obstinacy was irritated by the Constraint that was put upon him, and he took a Pride to shew the World that there was no Power Ecclesiastical or Civil, which could oblige him to act like a married Man against his Inclination. The poor Lady retir'd to a Seat of her Father's, in the Country, and endeavour'd by long Absence from her Husband to forget that he had ever pleas'd or offended her. —

Two Years afterwards the Civil War broke out between the King and Parliament. *Polydore* was so enraged against the Bishops for obstructing his Divorce,

Divorce, that it determin'd him in chusing of his Party, and made him take up Arms against the King. *Septimius* the Father of *Emilia*, was as zealous a Royalist, to which his Hatred of *Polydore* contributed as much as any thing; for it was hardly possible that two such bitter Enemies shou'd be of the same Side. In the Course of the War, the King being worsted, the Estates of many of his Party were confiscated; and *Septimius* having been one of the most active, was also one of those that suffered most. He was compelled to retire into *France* with what he cou'd save out of the Wreck of his Estate; and carried with him his Daughter, who was quite abandon'd by her Husband and his Family.

IN the mean while, the Army of the Parliament begun to form itself into different Factions: *Cromwell* at the Head of the Independants, acquir'd by Degrees such an Influence, that the Presbyterians were no longer a Match for him: *Polydore*, who was devoted to that Sect, threw up his Commission in Discontent; and happily for his Reputation had no Share in those violent Proceedings, which ended in the Destruction of the King, and the ancient Constitution.

HE continued quite unactive for some Years; but at last growing weary of a Life that agreed so ill with his Vivacity, he determin'd to go and serve in the Low-Countries under the

the Great Prince of Conde, who in the Year 1654 commanded the Armies of Spain against his Country. — Two Reasons inclin'd *Polydore* to this Party; First, The Desire he had to learn his Trade under a General of so great Reputation; and, Secondly, Because *Cromwell* had refus'd to enter into an Alliance with that Prince, though most agreeable to the Interests of *England*. — He found his Highness employ'd in besieging *Arras*, and was receiv'd by him with high Marks of his Esteem. During the Siege he often signaliz'd his Courage, and supported the Opinion that was spread all over *Europe* of the Valour of the Parliament-Officers. But the Marshal *Turenne*, with *La Ferté* and *Hoguin-court*, having attack'd the Besiegers in their Lines, reliev'd *Arras*, and wou'd have destroy'd the *Spanish* Army if the Prince of Conde had not saved them by a Retreat, which was one of the greatest Actions of his Life. In this Battle, *Polydore* was taken Prisoner, and sent to *Paris* with many other *Spanish* Officers, to continue there till they should be ransom'd or exchange'd. In the Journey, he contracted a great Intimacy with the Count *d'Aguilar*, Brigadier under the Count *de Fuenfaldagna*, and one of the first Gentlemen in *Spain*. As they travell'd together several Days, they very naturally acquainted one another with the principal Incidents of their Lives.

Polydore

Polydore related to *Aguilar* the whole Story of his Marriage with *Emilia*, and declaim'd with great Heat against the Folly of tying two People thus together, who wish'd nothing so much as to be loose.

No doubt, said the Count, it is most absurd; but to say the Truth, I find nothing very reasonable in the whole Affair of Marriage as we have made it. I don't know what it may be to other Men, but to me it seems horribly unnatural, to be confin'd to any single Woman, let her be ever so agreeable.

If I had *Chose* a Woman *Freely*, answer'd *Polydore*, I cou'd be always constant to her with Pleasure; but to have a Companion for Life forc'd upon me, I had rather row in the Gallies than submit to it.

You are mistaken, my dear *Polydore*, replied the Count, in fancying it so easy to be constant even to a Wife of one's own chusing. I have had some Experience of that kind, and know that the first Choice is only good till we have made a second.

To prove this to you, I need only give you the History of my Amours.— That you may not think I am telling you a Romance, I will begin where Romances always end, with the Article of my Marriage. I was married at four and twenty to a Lady, whom I chose for her Beauty and good Sense, without troubling myself about

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about her Fortune, which was but small. The three or four first Years that we lived together, was the happiest Period of my Life: I preserved all the Ardour of a Lover with the Freedom and Tenderness of a Husband. She loved me still more fondly than I did her; and if I had not left her till she gave me Occasion, I believe I shou'd have been constant to this Day. — But I was not able to hold out any longer: All her Charms were become so familiar to me, that they cou'd not make the least Impression; and I went regularly to her Bed as I did to Supper, with an Appetite quite pall'd by too much Plenty. In this dull Way I drudged on for a tedious Twelvemonth, till the Sight of a Relation of my Wife's, who came opportunely to lodge in my own House, rouz'd me out of my Lethargy. It was a beautiful Creature of eighteen, just taken out of a Convent to be married. She knew nothing of the World, but had a natural Quickness that went further than Experience. However, as there was something a little awkward in her exterior Carriage, the Countess d' Aguilar thought it proper to keep her with her for some Time before her Marriage, till she had instructed her how to behave herself in Publick. I thought my Instructions might be of Use to her as well as my Wife's, to teach her how to behave

behave herself in *Private*; and had the good Fortune to make them more agreeable.

SHE liked me better and better every Lesson, and in Proportion, as her Passion encreas'd for me, she conceiv'd a stronger Aversion for the Man who was design'd to be her Husband: And indeed she had no great Reason to be fond of him, for he was a peevish, stupid, bigotted old Fellow, who did nothing Day or Night but pray and scold. Her Friends press'd the Conclusion of her Marriage, and as unwilling as she was to come into it, she cou'd not resist their Importunities. Yet to comfort me, she very fairly let me know, that she wou'd give her Virginity to me in spite of all their Teeth; and moreover, that I shou'd have it on the *wedding Night*. I represented to her the Improbability of her performing *such* a Promise at *such* a Time; but she bid me trust to her Management and I shou'd be satisfied.

THE Wedding-Night came; and when the Company was retired, the Bridegroom was surpriz'd to see the Bride dissolved in Tears. He beg'd to know the Cause of her Affliction; but she wou'd not tell him, except he swore that when he knew it he wou'd do his utmost to remove it.

THE poor Man, in the Vehemence of his Love, assured her that he wou'd do any thing to make her easy, that was not contrary

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trary to the Honour of a Cavalier, or the Injunctions of our Holy Mother Church.

No, said she, the Thing I require of you will recommend you extreamly to the Church, as it is only to give me leave to accomplish a Vow I made to the Blessed Virgin, in a Fit of Sickness when my Life was in great Danger.

H E A V E N forbid, my pretty Child, replied the Don, that I shou'd hinder you from performing a sacred Vow, to the Hazard of your Soul.

W E L L then, said she, I will own to you, that in my Fright, I vow'd that if I cou'd but get well again and live to be married, I wou'd consecrate my Wedding Night to the Blessed Virgin, by passing it in the Bed of my waiting Woman the virtuous *Isabella*. And this very Morning while I slept, our Lady appeared to me in a Dream, and threaten'd me with another Fit of Sickness if I did not keep my Word. —

I f it be so, replied the Husband, there is no doubt but *the Virgin* must be serv'd before me; and so, my Dear, I wish you a good Night.

N o w you must know, that the virtuous *Isabella* was trusted with all the Secrets of her Mistress, and had gone between us through the whole Course of our Amour.

A C C O R D I N G L Y Madam went to Bed to her waiting Woman, who had taken care

to inform me of this Design, and conceal'd me in a Closet within her Chamber; from whence, as soon as every body was asleep, I was admitted to the Place of *Isabella*, and receiv'd the full Acquittance of a Promise I little expected to see perform'd. —

THE Singularity of this Adventure so delighted me, that I cou'd not help, in the Vanity of my Heart, discovering it to the Duke *de l' Infantada*, the most intimate of my Friends. He was very thankful for the Confidence I repos'd in him, and to reward me for it, betray'd it instantly to my Wife, whom, it seems, he had long made Love to without Success. As he thought that the greatest Obstacle to his Desires was her Fondness for me, he hoped to remove it by convincing her of my Falseness; but though the News of it had like to have broke her Heart, it was not capable to change it.

SHE reproach'd me in a Manner that made my Fault appear much more inexcusable. — I might complain, said she, of the Affront you have done my Honour in debauching my Relation; but alas! I am only sensible to the Injury you have done my Love. You are grown weary of me, and I know it is impossible to regain your Heart, since the single Reason of your Dislike must still continue, which is, That I am your Wife. If any Part of my Behaviour had offended you, I might have chang'd it to
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your Satisfaction; but this is a Fault, which in spite of all my Care, will grow worse every Day. — I endeavour'd to pacify her by Assurances of my future Fidelity; and really I was so affected by her Behaviour, that I seriously meant to keep my Word. — But our Inclinations are very little in our Power: My Resolution soon yielded to the Charms of the Countess *Altamira*, one of the handsomest Women about the Court, but the vainest, the most interested, and the most abandon'd. She made it a Point of Honour to seduce me, out of a Desire to mortify my Wife, with whom she had quarrel'd upon some female Competition of Precedency or Dress.

HER Avarice was equal to her Pride, and she made me pay dearly for her Favours, though her Husband was one of the richest Men in *Spain*. I hardly ever went to her without a Present of some kind or other, and my Fortune begun to suffer by my Expence; yet I was so bewitch'd to her, that though I heartily despis'd her, I cou'd not help loving her to Madness.

ONE Day, when I came to see her after an Absence that had rais'd my Desires to the highest Pitch, she receiv'd me with a Sullenness and Ill-humour that tortur'd me beyond Expression. I conjur'd her to acquaint me with the Cause of it, and she told me, ' That the last time she was at
' Court,

Court, she had seen the Countess *d' Aguilar* with a Diamond Necklace on, which I had given her the Day before: That my making such Presents to another Woman in the midst of our Intrigue, was an Insult she was determin'd not to bear; and that since I was grown so fond of a Husband, she cou'd not but make a Conscience of disturbing our conjugal Felicity.

I offer'd her any Satisfaction she wou'd ask; and the malicious Devil had the Impudence to tell me, that nothing cou'd satisfy her, but my taking away that Necklace from my Wife, and giving it to her. — I entreated her to accept another of twice its Value; but she replied that her Honour was concern'd, and in short she wou'd have that, and that alone. — Overcome with her Importunities, I went home, and stole it for her; but made her promise me solemnly to be very cautious that my Wife shou'd never see it in her Possession.

ABOUT three Days after, Word was brought me, that the Countess *d' Aguilar* had fainted away in the Anti chamber of the Queen, and was gone Home in great Disorder to her Mother's the Countess of *Pacheco*.

I went immediately thither in such a Fright, as convinc'd me I lov'd her better than I thought I did; but imagine my

Confusion, when she inform'd me, that she had fainted at the Sight of her own Diamonds on the Neck of the Countess *Almira*. She added, that it was no Mystery to her, nor to any Body else, how that Lady came by them; and that to save herself the Mortification of any more such publick Affronts, she wou'd no longer live with me as my Wife, but leave me at full Liberty to please myself, as my licentious Inclination shou'd direct.

I us'd my utmost Eloquence to prevail on her to come home to me again; but she remain'd inflexible, and said no more to all my Protestations, but, that if her past Conduct had not been able to fix my Heart, she despair'd of doing it for the future.

AFTER living without her half a Year, I was order'd to my Regiment in *Flanders*, and was very glad of an Occasion to leave *Madrid*, where the Regret of her Separation was such a Pain to me, that it entirely sunk my Spirits. Since my Arrival in the Army, I have writ to her three or four Letters, but she disdain'd to make me any Answer; and I have Reason to believe, that her high Spirit has, by this time, got the better of her Love.

FOR my part, I endeavour to amuse myself the best I can with other Women; and I desire, my dear *Polydore*, that we may be always reciprocal Confidants of every

every Intrigue that we engage in during our Stay in *France*. —

POLYDORE thank'd him, and assur'd him, that on his Part, he should meet with no Reserve. When they came to *Paris*, his first Care was to enquire, what was become of *Septimius* and *Emilia*, whom he had heard no Account of for many Years: He was inform'd, that *Septimius* was dead, and his Daughter gone from *Paris*. His Curiosity made him write to his Friends in *England*, to ask if she was there; they answer'd him, That every Body believ'd she was dead in *France*, having receiv'd no News of her a great while. *Polydore* was mightily pleas'd with this Account, and fancy'd himself very happy in being a Widower, though he had given himself no Trouble to support the Character of a Husband. — The two Friends had not resided long at *Paris*, before they were exchang'd for some *French* Officers who were taken Prisoners by the Prince of *Conde*. They return'd to the Army, but the Season not permitting them to come to any Action, they agreed to pass the Winter at *Brussels*, in the Court of the Archduke. They had not been there above a Month, before *Aguilar* acquainted his *English* Friend, that he had begun an Intrigue with a *French* Lady, who liv'd in a very retir'd Manner, which he believ'd was owing to her

Circumstances: That he had seen her two or three times; by Means of a Woman at whose House she lodg'd, whose good Offices he had secur'd by a handsome Bribe. He added, that he wou'd carry *Polydore* to see her the next Visit that he made. Accordingly they went together to *Mademoiselle Dalincourt* (for that was the Name of *Aguilar's* new Mistress.) At their coming in, *Dalincourt* seem'd much surpriz'd, changed Colour, and was not able to speak a Word. The Count, alarmed at her Disorder, suspected some Lover had been with her, and told her, with an Air of Discontent, that he was sorry he came at so wrong a Time. She endeavour'd to shake off her Confusion, and reply'd, that he was always very welcome: But that the Gentleman he brought with him had so much Resemblance of a Brother of her's who was kill'd in *Flanders*, that at first Sight she could not help being struck with it in the Manner they had seen: She added, that if the Gentleman was as like her Brother in Mind, as he was in Form, she shou'd be mightily pleas'd with his Acquaintance. She spoke this with such an Air of Sincerity, that the Count began to think his Jealousy was without Foundation. b. d. AFTER some general Discourse, she applied to *Polydore*, and ask'd him how long he had been engag'd in the *Spanish* Service, with many

many other more particular Enquiries, which seem'd to intimate a Desire to know him better. *Polydore* was very glad of it, in Hopes to serve his Friend; and the Count, who had no Suspensions on that Side, did his utmost to engage them in a Friendship which he imagin'd wou'd turn to his Advantage.

After Night, when the two Gentlemen were at home together, *Aguilar* ask'd his Companion, what he thought of *Dalincourt's* Person and Understanding? Better of the last than the first, answer'd he, tho' both are certainly agreeable. I can't help thinking, continu'd he, that her Person is not quite new to me; but I can't recollect where I met with her, except it was at *Paris*, when I was there a Boy. — You will do well to improve your Acquaintance now, replied the Count; and, to give you an Opportunity of doing it, I'll send you there To-morrow to make my Excuses for being obliged to hunt with the Archduke, instead of waiting upon her, as I intended. I know, my dear *Polydore* will employ all his Wit and Eloquence to set his Friend's Passion in the best Light, and while he is with her, I shall have less Uneasiness in being away. *Polydore* promis'd him all the Services he cou'd do him, but said, he wish'd he had got a Mistress too, to make the Party even.

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THE next Day he went to her, and said a great deal in Praise of *Aguilar*, to discover what she thought of him; She answer'd him with Terms of a cold Esteem, but nothing that gave him the least Encouragement to believe she was in Love. He then endeavour'd to persuade her of the Violence of the Count's Passion for her; but she assur'd him, that this was the only Subject she did not care to hear him talk of. — He return'd to his Friend quite discouraged at her Manner of proceeding, and told him there was nothing to be hop'd for. The Count shew'd him a Letter he had just receiv'd from his Confidante, the Lady of the House; which advis'd him not to think of gaining *Dalincourt* by a timorous Respect; but to offer her at once a handsome Settlement, which the Streightness of her Fortune would make her listen to much more kindly than she did to his fine Speeches.

THIS indeed may do something, said *Polydore*; for I found by her Discourse, that she had been reduced, by a Series of Misfortunes, to a Condition very much beneath her Birth. — In Conclusion, they agreed to make a Trial, whether she was to be bought or not; and *Polydore* was made the Bearer of a Letter which contain'd a very liberal Proposal. She read it, look'd at *Polydore* some Time without saying a Word,

Word, and at last burst out into a Flood of Tears.

I THOUGHT, said she, recovering her Voice, that it had not been in the Power of my ill Destiny to make me more unhappy: But I now find, that my Misfortunes have sunk me lower than I ever was aware of, since two Gentlemen, whose Esteem I wish'd to gain, think so meanly of me, as to imagine me a proper Person to receive *such a Letter*. But know, Sir, that I am as much a Stranger to Infamy, as I am to Happiness; and have a Spirit superior to all the Wrongs that your insolent Sex can put upon me. Had not you disgrac'd yourself by the scandalous Employment of endeavouring to seduce me with a dirty Bribe, I should have been happy in seeing you often here; but must now desire you to trouble me no more, and to tell your Friend, as my Answer to his Letter, that I would sooner give myself to a Footman, than sell myself to a Prince. —

POLYDORE was infinitely struck with this Reception: Every Word she utter'd pierc'd him to the Heart; and he look'd upon her as a Miracle of Virtue, such as he never had any Notion of before. —

He return'd to the Count in great Confusion, and acquainted him with the ill Success of his Commission. *Aguilar*, more in Love with her than ever, writ a most

submissive Letter to beg her Pardon, but she instantly sent it back unopen'd. When he found all his Courtship was ineffectual, he left *Brussels* in Despair, and retired to a Villa of one of his Friends, where he resolved to stay till the Opening of the Campaign. In the mean while *Polydore*, who continued still at *Brussels*, was in a Situation little easier than his Friend. *Mademoiselle Dalincourt* took up all his Thoughts; he repeated to himself a thousand times the last Words he heard her speak, and admir'd the Spirit that appear'd in them to a degree of Adoration.

Not being able to bear her Absence any longer, he sent to beg that he might see her once again, upon a Business wholly relating to himself. She admitted him, and began the Conversation, by strictly forbidding him to name the Count in any thing he had to say to her. — I have no Inclination to name him, replied he, for I wou'd willingly forget that I ever knew him. I am sensible that I wrong him, in declaring to you, that I love you more than Life; yet, as his Passion is quite destitute of Hope, why shou'd not I solicit you for a Heart to which he has no Pretensions? But, be my Conduct right or not in Regard to Him, to You, Madam, it shall ever be most honourable. I come to offer you my whole Fortune upon such Terms,

Terms, as your Virtue need not blush at. I am a Widower, and free to marry whom I please; my Estate is sufficient for us both, and I am happy to think it in my Power, to raise you to that Rank which you were born to. This, Madam, is the only Reparation by which I can atone for the Affront I did your Character; and, if you refuse to accept of it, my Despair will be equal to my Love. —

THE Lady answer'd him with Blushes, That she was highly sensible of the Sentiments he express'd for her; that she lik'd his Person, and admir'd his Understanding; but that, to her Misfortune, she was married already; and therefore cou'd say nothing to his Proposal. — Good Heaven, cried *Polydore*, You are married! And who then is your Husband? The most unworthy of Mankind, answer'd she; One, who has abandon'd me to the Malice of my Fortune, and does not know at this Time what is become of me, nor trouble himself about it. — He is indeed unworthy, replied the Lover, who is possess'd of such a Treasure, and can neglect it. But, Madam, employ me in your Revenge: Command my Sword to pierce the Monster's Heart, and tear it from his Bosom. — No, said she, your Safety is more dear to me than the Desire of Revenge. All I ask of you is, to swear that you will never be like that

that Husband; but continue to love me equally when you know me better. Upon this Condition, I will grant you all the Favours which my Duty will allow, and perhaps, your future Conduct may prevail upon me to throw off all Restraint. —

THE happy *Polydore* swore every Thing she desir'd, and she permitted him to see her when he pleas'd; but, being inform'd by him, of the Treachery of her Friend at whose House she lodg'd, they agreed to make their Appointments at another Place.

THEY continued this Commerce for some Time without any Interruption, till the Count d' *Aguilar* had Notice of it from his Confidant, who perceiv'd it in Spite of all their Caution.

NEVER was Rage equal to his at this Discovery. He writ to *Polydore*, reproaching him with his Breach of Friendship in the bitterest Terms, and requir'd him to meet him with his Sword behind the Walls of a Nunnery that was situated about two Leagues out of *Brussels*. *Polydore* accepted of the Challenge, and met him at the Place appointed: He attempted to justify himself, but the Count had not the Patience to hear him out: They fought with great Fury a good while, till the Fortune of *Polydore* prevail'd and the Count fainted away with the Loss of Blood from two or three Wounds which he had receiv'd. The other
seeing

seeing him fall, thought him dead, and made off with the utmost Precipitation. Just at that Instant came by a Coach and Six, which was driving towards the Nunnery: A Lady who was in it seeing a Gentleman lye weltring in his Blood, stopp'd her Coach, and went to try if she could assist him: At the Sight of the Face she fetch'd a Scream, and fell upon the Body in a Swoon. Her Servants concluding it was some Body she was much concern'd for, carried them both into the Nunnery, where the Lady soon came to herself, and the Count also begun to shew Signs of Life, his Spirits being agitated by the Motion. He was immediately put to Bed, and a Surgeon sent for, who declared his Wounds to be dangerous, but not mortal. While they continued uncertain of his Cure, the Lady who brought him into the Nunnery, waited constantly, Day and Night, at his Bedside, and nurs'd him with a Care that wou'd not yield to a Moment of Repose. As her Face was always cover'd with a Veil, he took her to be one of the Nuns, and was astonish'd at a Charity so officious. When he grew better his Curiosity encreas'd, and he ardently press'd her to let him know to whom he ow'd such great Obligations. Are you a Nun, Madam? said he: I hope you are not; for it wou'd afflict me infinitely, if I was never to see you more,
after

after leaving a House where you have done me so many Favours. — The Lady for whom you fought, answer'd she, will make you soon forget the Loss of me; and tho' I am not a Nun, you will never see me out of the Limits of these Walls.

How, Madam! said he, was you not out of them, when you found me on the Ground, and saved my Life?

Yes, replied she; I was returning from a Visit to a Convent in the Town: But I will take Care not to stir from hence while you are at *Brussels*, because you are the Man in the World I would avoid.

THIS Speech so surpriz'd him, that for some Time he was not able to make her any Answer. At last he told her, that her Actions and her Words entirely disagreed, and that he cou'd not think himself so hateful to her as she said, when he reflected how kindly she had us'd him.

THESE Riddles shall be clear'd to you, answer'd she, when you are perfectly recover'd: Till then content yourself with knowing that I cannot hate you, but am as much determin'd to avoid you, as if I cou'd.

THUS ended a Conversation, which left the Count in a Perplexity not to be described.

HE saw her no more for a few Days; but when she heard that his Strength was quite

quite return'd, she came to him one Morning, and spoke thus :

IF you would know who she is that was so afflicted when your Life was in Danger ; that nurs'd you so carefully in your Illness ; and is resolv'd to quit you for ever when you are well ; think of your former Gallantries at Madrid, of your present Passion for a Mistress that despises you, and your Ingratitude to a Wife that always lov'd you ; think of all this, and you will not wonder any longer at my Actions or my Words. ——— Yes, Aguilar, I am that Wife, whose Fate it is to be acquainted with all your Infidelities, and to smart for all your Follies.

As she said this, she lifted up her Veil, and shew'd the astonish'd Count a well-known Face, which he little expected to have seen in *Flanders*. All the Passions that can agitate the Heart of Man, Shame, Remorse, Love, Gratitude, Esteem, invaded his in that Moment. He threw himself at her Feet, and with many Tears implor'd her to forgive him.

SHE rais'd him, and assur'd him of her Pardon, nay, more, of her Affection : But my Person, said she, I am determin'd, shall be ever separated from you. I have had too many Proofs of your Inconstancy, to hope that any Obligations can engage you : You will
never

never be faithfull to me alone, and I disdain to share you with another. It is Happiness enough for me that I have been the Instrument of preserving your Life; though you risked it for the Sake of another Woman; and all the Return I ask of you is, to think of me sometimes with Kindness, but never to attempt to see me more.

AGUILAR was on the Rack to hear her talk in so resolute a Style; but he flatter'd himself it was owing to her Jealousy of Madamoiselle Dalincourt. Being impatient to make her easy on that Head, he dispatch'd one of his Servants with a Letter to acquaint that Lady with his Recovery. He begg'd her earnestly to come to him at the Nunnery, and, if possible, to bring her Lover along with her. Polydore had absconded a few Days, till he heard that the Count was out of Danger, after which he continued very publickly his Addresses to Dalincourt.

WHILE the Messenger was bringing them to the Nunnery, Aguilar demanded of his Wife, by what Accident she came into Flanders?

You know, said she, that after my Discovery of your Amour with the Countess Allamira, I retir'd to my Mother's House, and remain'd there till your Departure for the Army.

Soon afterwards, I had the Misfortune to lose my Mother, and what particularly

aggravated my Grief, was the Knowledge that her Concern at your ill Usage of me had hasten'd her Death:

THESE Afflictions made *Madrid* so uneasy to me, that I cou'd not bear to stay in it any longer. Luckily about that time I receiv'd a Letter from my Cousin *Donna Eugenia de Montalegre*, a Religious of this House, to inform me of her being elected Abbess: It instantly occur'd to me, that no Place cou'd be more proper for my Retreat, than a Monastery, of which she was the Head: So, as soon as I cou'd settle my Affairs, I left *Spain*, and put myself into a Pension under the Government of *Donna Eugenia*; in which manner I have liv'd ever since.

THE had scarce finish'd this Account, when they were interrupted by the Arrival of *Polydore* and *Dalincourt*. *Madam d'Augilar* changed Colour at the sight of her; but her Husband embracing *Polydore*, assur'd him, that he no longer look'd upon him as a Rival, but was glad to resign his Mistress to a Friend who so well deserv'd her. Then he related to him the Manner in which his Wife had tended and preserv'd him, and express'd so much Gratitude, so much Love, that if any thing cou'd have shaken her Resolution, this wou'd certainly have done it. — *Mademoiselle Dalincourt* seem'd much affected at this Relation, and told

told the Countess, she was infinitely concern'd that she had been the innocent Cause of her Husband's Danger; but that she hoped this Accident wou'd be a Means of making them happy for the future, and put an End to his Infidelities, and her Resentment.

My Happiness too, added she, is now at Stake; and I have need of your Friendship to support me in a Discovery which I tremble to begin, but which, in Justice to my Honour, I am obliged to delay no longer.

At these Words she knelt down, and taking hold of Polydore's Hand; Behold, said she, my dear Husband, in that Dalincourt whom you have sworn to love eternally, behold your Wife Emilia, that Emilia, whom you left a Bride, and a Virgin at sixteen; whom you imagin'd dead, and who will not live a Moment, if you refuse to acknowledge and receive her. —

You cannot now complain that I am a Wife impos'd upon you; you chose me freely out of pure Inclination; our Parents had nothing to do in it; Love only engag'd us, and from Love alone I desire to possess you. This is my Claim, and if you are willing to allow it, I am blest to the Height of all my Wishes.

POLYDORE gaz'd on her with a silent Admiration; he examin'd every Feature over

over and over, then throwing his Arms round her Neck, and almost stifling her with Kisses: *Are you really Emilia,* (cried he) *and have I confirm'd my former Marriage by a new Choice, by a Choice which I never will depart from, and which makes me the happiest of Men? O my Angel, what Wonders do you tell me! How is it possible that I find you here at Brussels, when I thought you in your Grave? Explain all this to me, and let me know how much I wrong'd you formerly, that I may try to repair it all by my future Conduct.*

COUNT Aguilar and his Lady joining with him in a Desire to know her History, she related it as follows:

The HISTORY of POLYDORE and EMILIA.

YOU may remember, *Polydore*, that as soon as we were parted, I went to live in the Country with my Father, being ashamed to appear in publick after the Affront your capricious Aversion had put upon me.

MY Pride was deeply wounded, but with Shame I own it, my Love was the Passion that suffer'd most. I was bred up to consider
you

you as my Husband; I had learn'd to love you from a Child, and your Person was so wonderfully agreeable, that I cou'd not look upon you with Indifference. Nay, such was my Partiality in your Favour, that I cou'd not help admiring you for your Spirit in asserting the Freedom of your Choice, and justified you in my Heart for a Proceeding which openly I was oblig'd to disapprove. In this wretched State of Mind I remain'd some Years, till the unfortunate Event of the Civil War depriv'd my Father of his Estate, and drove him out to seek Refuge in a foreign Country. We settled at *Paris*, where, with three or four Thousand Pounds, which we found Means to carry off, Part in Money, and the rest of it in Jewels, we maintain'd ourselves well enough in a private Way, which pleas'd my Melancholy better than any other. In this Retreat, where we saw no Company, but two or three *French* Women that lodg'd in the House with us, I amus'd myself with learning the *French* Tongue, which I had some Knowledge of before I came to *France*; and by speaking nothing else for three or four Years, I became so very perfect in it, that it was difficult to discover by my Accent that I was not born at *Paris*. I mention this, because it has since been of Use to me, in making me pass more easily upon you for the *French* Woman I personated. —

nated. — The third Year of our Residence at *Paris*, my Father became acquainted with a Widow-Lady, the true *Madam Daulincourt*, whose Name has since made me full Amends for many Injuries I have to charge her with in the Sequel of my Story. This Woman was a Native of *Brabant*, but married a *French* Gentleman, who dying young, left her in very narrow Circumstances. She had a Sister much younger than herself, but not so handsome, who liv'd with her at *Paris*.

My Father was at that Time near three-score, and the Widow turn'd of forty; yet her Charms were still powerful enough to engage him in a Passion for her, which nothing but Dotage cou'd excuse. It went so far, that she drew him in to marry her, and to settle upon her Three Thousand Pounds, leaving me no more than the Worth of my own Jewels, which scarce amounted to a Thousand. But her Avarice was not satisfied with all this. There was a *French* Nobleman who had long courted me for a Mistress, and not finding me so complying as he wish'd, thought the best Way was to buy me of my Mother-in-law, whom he knew to be capable of such a Bargain. He offer'd her a Present of two thousand Crowns to introduce him by Night to my Apartment. The wicked Creature accepted of his Bribe, and taking her Opportunity
when

when my Father was gone into the Country, brought him late one Night into my Chamber, where she imagin'd he would find me fast asleep. But it happen'd that I and Mademoiselle *Du Fresne*, the Sister of *Dalincourt*, had been engag'd in reading a Romance, which kept us up beyond our usual Hour; and as her Room was on the other side of the House, not to disturb the Family in passing through, she went to Bed to me. The Romance run so strongly in my Head that I cou'd not sleep for thinking of it; and perceiving that the Moon shone very brightly, I got up, slipp'd on a Night-Gown, and went out to take a Walk in a little Garden that lay contiguous to my Chamber. I had not been there above half an Hour before I heard *Du Fresne* call out for Help; and coming in to her Assistance, saw my Lover struggling with her at such Advantage, that I was almost afraid I came too late. I join'd my Cries to her's, and the Noise we made so alarm'd the Marquis, that he thought it best to retire as soon as possible; especially when he discover'd his Mistake, and that my infamous Mother-in-law had put him to Bed to her own ugly Sister instead of me.

But, to be reveng'd of her for what he took to be a Design of imposing upon him, he reveal'd to us the Part she had in this Affair, and bid me tell her, that he

did

did not think the Enjoyment of Madam dissolved *Du Fresne* worth a quarter of the Money he had given her. — After making this Confession he went off; and was hardly got safe out of the House, when two or three of our Servants came in to us to know what was the Matter. The Story soon reach'd my Father's Ears; and I was so angry at my Step-mother for her Intention against my Honour, that in the Heat of my Passion I told him all that the Marquis had reveal'd; and *Du Fresne* confirm'd it; which Imprudence we had both Reason to repent of. My Father was so shock'd and afflicted at it, that it threw him into a Fever which prov'd mortal. He was no sooner dead, but his loving Widow turn'd her Sister and me out of Doors, and it was with great Difficulty that I carried off my Money, and necessary Apparel. In this Distress, which was the greatest I ever knew, *Du Fresne* propos'd to me to go with her to *Brussels*, where she had an old Aunt whom she expected something from; and that wou'd be willing to receive us. I gladly accepted her Proposal, my Spirit being too high to return to *England* in the Condition I was reduced to. When we came to *Brussels* we found that her Aunt was dead, but had left her the best Part of what she had, which amounted to a reasonable Subsistence. We agreed that I shou'd board
with

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with her under the Name of *Madamoiselle Dalincourt*, and pretend I was a Relation of her former Brother-in-law's ; she not caring to say any thing of the last Alliance which had been attended with such ill Consequences to us both. Upon this Foot I liv'd with her very quietly, till the Count *d' Aguilar* found me out, and by corrupting my mercenary Friend, obtain'd more frequent Access to me than I desir'd.

Y o u remember the Disorder I was in when he brought you first to see me : I knew you instantly ; for my Love had trac'd your Image too strongly in my Mind to be effaced by any Length of Time ; whereas your Indifference quickly made you lose all Memory of me, and the Alteration of almost fifteen Years, had changed my Person entirely from what it was when you saw me last. ——— I thought I shou'd have died with the Surprise, and was going, as soon as I cou'd speak, to discover myself to you ; but perceiving that you did not remember me, I check'd myself, and invented a Pretence to cover my Confusion. It struck me, that I might possibly make some Advantage of the Disguise in which you saw me ; at least, I was sure of the Satisfaction of conversing with you freely, and knowing what had happen'd to you since our parting. When you came to me again as the Confident of the Count *d' Aguilar*, it was no small

small Revenge and Pleasure to me; to see you ignorantly helping another Man to debauch your own Wife; and I cou'd have found in my Heart to have let you succeed in your friendly Mediation, as a Punishment for the Injuries you had done me: But my Virtue soon rejected that Temptation, and I thought of nothing but how to gain your Esteem.

WHEN you brought me the base Proposal of Count *Aguilar*, it appear'd to me such a Mark of your Contempt, that I fully resolv'd not to see you any more. But when you express'd a Repentance of that Fault, and declar'd a respectful Passion for me, even to the offering me Marriage, I yielded to the Dictates of my Love, and admitted you to all Freedoms but one alone. That I told you your future Conduct might obtain; and I believe, said she blushing, you will hardly now have the same Reluctance to accept it as you had formerly. But tho' I had thus engag'd you by your Promise, and still more by your Inclination, my Happiness was far from being fix'd. While the Name of *Emilia* was conceal'd, I cou'd not tell how the Knowledge of it might affect you. It was still in your Power to make me miserable, by being angry with my innocent Deceit; but since you have been so good to approve it, and acknowledge me for your Wife, I shall
F make

make it my whole Study and Ambition, to deserve that Title; and never think of my past Misfortunes, but to inhanse my present Happiness.

THUS *Emilia* ended her Narration, and receiv'd the Compliments of Count *Aguilar* and his Lady, who both express'd the highest Joy at her good Fortune.

POLYDORE, on his Side, endeavour'd to persuade the Countess to follow the Example of *Emilia*, and be reconcil'd to her Husband. She answer'd him coldly, That she had had too much Experience of the Temper of the Count, to trust to a sudden Fit of Fondness, which wou'd wear itself out in a few Months. That she was neither so young, nor so handsome now, as before their Separation; how then could she flatter herself, that he wou'd like her better when she was really less amiable? That what she had done for him might secure her his Esteem, but she had receiv'd abundant Proof that his Esteem cou'd but ill secure his Love. I know, said she, the Weakness of my Heart: Were I to live with him again, I shou'd be jealous of him, even tho' he did not give me Cause; and that wou'd certainly make us both unhappy. It is better for me to leave him to his Pleasures, and endeavour to secure my own Tranquillity, by retiring from a World which I am unfit for.

POLY-

PERSIAN in ENGLAND. 3117

POLYDORE finding it in vain to argue with her, and admiring the Greatness of her Mind, took his Leave of the Count, and return'd to *Brussels*, where his Marriage with *Emilia* was consummated almost twenty Years after it was contracted.



LETTER XXXV.

SELIM to MIRZA at *Ispahan*.

From *London*.

I WENT Yesterday with one of my Acquaintance to see a Friend of his, who has a House about twenty Miles from *London*. He had formerly been a Citizen and Tradesman, but growing rich on a sudden by some lucky Hit in the more profitable Trade of Stock-jobbing, he as suddenly set up for a Judge in Architecture, Painting, and all the Arts which Men of Quality wou'd be thought to understand, and built this House as a Specimen of his Learning. When we came in, though it was in the Midst of Winter, we were carried into a Room without a Fire-place; and which look'd, if possible, still colder than it felt. I suppose, said I, this Stone-

Vault that we are in is design'd to be *the Burying-place* of the Family; but I shou'd be glad to see the Rooms in which they live, for the Chilness of these Walls is insupportable to a *Persian* Constitution.

I SEE, said my Companion, that you have no *Taste*, or else you cou'd not be cold in a *Saloon* so beautiful as this.

BEFORE I had Time to make him any Answer, the Master of the House came in; but, instead of carrying us to a Fire, as I hoped he wou'd, he walk'd us about all his vast Apartments, then down into the Offices under Ground, and last into a Garden, where a North-East Wind, that blew very keen from off a *Heath* to which it was laid open, finish'd what the *Saloon* had begun, and gave me a Cold, which took away my Voice in the very Instant that I was going to complain of what he made me suffer. At length we ended our Observations, and sat down to Dinner, in a Room where, by good Fortune, the Rules of Architecture allow'd us to be warm: But when the Meat was serv'd, I was in great Confusion not to know how to ask for any Dish of all I saw before me; for, it seems the Gentleman eat in the *French Way*, and nothing came up to his Table in its natural Form: My Uneasiness was still greater, when, upon tasting of five or six different Compositions, I found they were all mix'd with the
Flesh

Flesh of * Hogs, which I could not touch without Pollution.

AFTER losing my Dinner in this manner, I was entertain'd all the Evening with a Conversation between the Gentleman of the House and another Man (who, they told me, was an Architect) so stuff'd with hard Words and Terms of Art, that I cou'd not understand one Part in five of it. They talk'd much of certain Men call'd *Virtuosi*, whom, by the near Relation their Title bore to *Virtue*, I took at first to be a Set of rigid Moralists: But, upon Enquiry, I discover'd that they were a Company of *Fiddlers, Eunuchs, Painters, Builders, Gardeners*, and above all, Gentlemen that had travell'd into Italy, who immediately came home perfect *Virtuosi*, tho' they went out the dullest Fellows in the World. This Order of Men, which is pretty numerous (as I cou'd collect from the Discourse of these two Adept's) assume a sort of *Legislative Authority* over the Body of their Countrymen: They bid one Man pull down his House, and build another, which he can neither pay for, nor inhabit; they take a Dislike to the Furniture of a second, and command him to change it for a different one more expensive and less commodious; they order a third to go and languish at an *Opera*, when he had rather be hallooing in

* Larded.

a Bear-Garden: It is even fear'd they will take upon them to decide what Sort of Woman every Man shall be *in Love with*, and prescribe a particular Colour of Eyes and Hair for the only Object of *universal Inclination*.

I DESIR'D to be inform'd whether *this Jurisdiction* had been *ancient* in this Kingdom, having met with no Traces of it in History?

No, said he, it is so *modern*, that all the Laws of it are changed once in every seven Years; and that which before was *Right itself*, becomes at once a *High Crime and Misdemeanour*.

BUT, said I, does not the Parliament confirm it, at least, for its own Duration?

No, replied he, this Authority is exercis'd independent of Parliament; nay, it is even independent of *the Court*, and the Ministry must obey it as implicitly as the meanest of the People; for, all *Great Men* are desirous to have a *Taste*, and there is no other Way of coming at one.

UPON the Whole, it appears to me to be a Kind of *epidemical Madness*, and I am afraid to return to my own Country, for fear I shou'd carry it with me thither, as those who have been in *Italy* bring the Infection along with them into *England*.

LET-

a Bear-Garden: It is even fear'd they will

 Woman every Man shall be in Love with
 and give him a pair of Eyes

LETTER XXXVI

SELIM to MIRZA at *Ispahan*.

I desire to be inform'd whether you
 Jurisdiction had been exercis'd in this King-
 dom with no Taxes of it in

From *London*.

THERE is a Lady's House where I
 often pass my Time, tho' I have very
 little Intimacy with her; because it is really
 being in a *publick Place*, and making a
 Visit to half the Town. The first Time
 I went thither I congratulated her on the
 prodigious Number of her Friends, and told
 her, that she must certainly be possess'd of
 most extraordinary Perfections, to attract
 such a Variety of People, and please them
 all alike.—— But I soon found, that in all
 that Crowd of Visitants there was hardly
 one who came thither on her Account, but
 that their Reason for coming was the same
 as her's for receiving them, because they
 had nothing else to do.

THE last Time I was there I met a
 Gentleman, whose Character I was still a
 Stranger to, tho' I was very well acquainted
 with his Face.

I WANT to know (said I to a Lady
 who sat next me) what is the Merit of

that Gentleman over-against us, which recommends him so much to all the World? It seems to me that he does nothing, says nothing, means nothing, and is nothing; yet I always see in him good Company!

His Character, said she, may be comprehended in very few Words—— He is a *good-natur'd Man*.

I AM mighty glad to hear it, return'd I, for I want such a Man very much: There is a Friend of mine in great Distress, and it lies in his Power to do him Service.

No, said she, he is of too indolent a Temper, to give himself the Trouble of serving any Body.

THEN what signifies his *Good-nature*, answer'd I; or, how do you know that he *has any*?

DURING this Dialogue between us, the rest of the Company had turn'd their Discourse wholly upon Scandal; and few Reputations were spared by them, that were *good* enough to be thought *worth attacking*.

THE *good-natur'd Man* sat silently attentive, and with great Humanity let them abuse his absent Friends, as much as they thought fit.

WHEN that was over, he begun to entertain us with his Sorrow for the Death of a Noble Person, who, he said, had been his Patron and his Benefactor: But, methought,

thought, he talk'd of it mightily *at his Ease*; and the Lady, who had given me his Character, whisper'd me, That, notwithstanding his Obligations and Love to the *Deceas'd*, he was now making Court to his worst Enemy, as obsequiously as he ever had to *him*.

AT that Instant there came in a certain Colonel, who, as soon as he saw my Gentleman, ran up to him, and embracing him very tenderly, my dear *Jack*, said he, thou shalt be *drunk* with me To-night.—

YOU know I have been ill, said the other gently, and *Drinking* don't agree with me.

NO Matter for that, replied the Colonel, you must positively be drunk before you sleep, for I can get No-body else to bear me Company.

THE *good-natur'd Man* cou'd not resist such strong Sollicitations: He kindly agreed to the Proposal, and all the Room express'd their Apprehensions, that his *Good-nature* wou'd be the Death of him some time or other.

LETTER XXXVII.

SELIM to MIRZA at *Ispahan*.From *London*.

I HAD, last Night, so extraordinary a Dream, and it made such an Impression on my Mind, that I cannot forbear writing thee an Account of it.

I THOUGHT I was transported, on a sudden, to the Palace of *Ispahan*. Our mighty Lord was sitting on a Throne, the Splendor of which my Eyes cou'd hardly bear: At the Foot of it were his *Emirs*, and Great Officers, all prostrate on the Ground in Adoration, and expecting their Fate from his Commands. Around him stood a Multitude of his Guards, ready to execute any Orders he shou'd give, and striking Terror into the Hearts of all his Subjects. — My Soul was aw'd with the Majesty of the Scene, and I said to myself, Can a King of *England* compare himself to this? Can he, whose Authority is confin'd within the narrow Bounds of Law, pretend to an Equality with a Monarch, whose Power has no Limits but his Will?

I HAD scarce made this Reflection, when, turning my Eyes a second time towards
the

the Throne, instead of the *Sopbi*, I saw an *Eunuch* seated there, who seem'd to govern more despotically than he. The *Eunuch* was soon changed into a Woman, who also took the *Tiara* and the Sword; to her succeeded another, and then a Third: But, before she was well establish'd in her Seat, the Captain of the Guards that stood around us march'd up to the Throne, and seiz'd upon it: In that Moment I look'd and beheld the *Sopbi* lying strangled on the Floor, with his *Vizir*, and three of his *Sultanas*. Struck with Horror at the Spectacle, I left the Palace, and going out into the City, saw it abandon'd to the Fury of the Soldiers, who pillaged all its Riches, and cut the Throats of the defenceless Inhabitants. From thence I made my Escape into the Country, which was a waste uncultivated Desert, where I found nothing but Idleness and Want.

O, said I, how much happier is England, and how much greater are its Kings! Their Throne is establish'd upon Justice, and therefore cannot be overturn'd. They are guarded by the Affections of their People, and have no military Violence to fear. They are the most to be honour'd of all Princes, because their Government is best fram'd to make their Subjects rich, happy, and secure.——

LET-

LETTER XXXVIII.SELIM to MIRZA at *Ispahan*.***** From *London*.

I HAD some Discourse To-day with an *English* Gentleman, who has an Affectation of being thought a great *Philosopher*: His Pretensions to it consist in nothing else, but refining away all the Happiness of his Life. By a great Force of Reasoning, he is arriv'd at a total *Disrelish* of *himself*, and as complete an *Indifference* to *others*. I am quite weary of living, said he to me; I have gone thro' every Thing that bears the Name of Pleasure, and am absolutely disgusted with it all: I have no Taste for Women, Wine, or Play, because I have experienc'd the Folly of pursuing them; and as for Business, it appears to me to be more *ridiculous* than any of the three. The Bustle of the Town disturbs my Quiet, and in the Country I am dying of the Spleen. I believe I shall go with you into *Persia*, only to change the Scene a little; and when I am tired of being there, take a Dose of *Opium*, and remove to the other World.

I HOPE, *Mirza*, that Thou and I shall never know what it is to be *so wise*; but
make

make the best of those Comforts and Delights which Nature has kindly bestow'd upon us, and endeavour to diffuse them as wide as possible, by the Practice of those Virtues from which they flow. —

LETTER XXXIX.

SELIM to MIRZA at *Ispahan!*

From *London.*

THERE is another Gentleman of my Acquaintance, who is a *Philosopher*, but of a Species very different from him I describ'd to thee in my last.

HE is possess'd of a considerable Estate, which his Friends are as much Masters of as He: His Children love him out of a Principle of *Gratitude*, by far more endearing than that of *Duty*; and his Servants consider him as a *Father*, whom it wou'd be *unnatural* for them not to obey.

HIS Tenants are never hurt by Drought or Rain, because the Goodness of their Lord makes Amends for the Inclemency of the Sky.

THE whole Country looks *gay* about his Dwelling, and you may trace all his Footsteps by his Bounties.

Is

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Is it not strange (I have often heard him say) that Men shou'd be so delicate as not to bear a *disagreeable Picture* in their Houses, and yet force every *Face* they see about them to wear a *Gloom* of Uneasiness and Discontent?

Is there any Object so pleasing to the Eye, as the Sight of a Man whom you have obliged, or any Musick so agreeable to the Ear, as the Voice of one that owns you for his Benefactor?

SUCH are the Notions of this Man concerning *Happiness*; and it is probable they are not very *wrong*, for he himself is never out of *Humour*, nor is it possible to be so in his Company.

— — — — —

LETTER XL.

SELIM to MIRZA at Ispahan.

From London.

I Went last Night with my Friend to see a Lady, whose House is the favourite Resort of the most agreeable People of both Sexes. The Lady herself receiv'd me with a good Breeding, which I found was the Result of good Sense: She treated me as a *Stranger* that came to see, not like a *Monster* that came to be seen; and seem'd

more

more desirous to appear in a good Light herself to me, though a *Persian*, than to set me in a ridiculous one to her Company. The Conversation turn'd upon various Subjects, in all which she bore a considerable, but not a petulant or over-bearing Part; and with Modesty shew'd herself a Mistress of most of the living Languages, and not unacquainted with ancient and modern History.

THE rest of the Company had their due Share of the Conversation, which was carried on with Spirit and good Manners: One Gentleman in particular distinguish'd himself, by the Superiority of his Wit, accompanied with so much Delicacy and Politeness, that none who heard him, felt themselves hurt by that *Pre-eminence*, which he alone seem'd not to be conscious of.

HIS Wit was all founded on good Sense; it was Wit which a *Persian* cou'd comprehend as easily as an *Englishman*; whereas most that I have met with from other Men, who are ambitious of being admir'd for that Accomplishment, is confin'd not only to the Taste of their own Countrymen, but to that of their own peculiar Set of Friends. When this Gentleman had entertain'd us for an Hour or two, with the justest, as well as liveliest Remarks both on Persons and Things that I ever heard, he went away; and to comfort us for losing him, there came in

in the Man of great good Nature, whom I describ'd to thee in one of my former Letters.

THIS courteous Person hearing all of us very warm in Praise of the other's Wit, join'd in with us, but ended his Panegyrick on it, with a plain, though indirect Insinuation, that there was a *Satirical Turn* in it, which render'd it very dangerous, and that the Gentleman cou'd not possibly be so witty, but at the Expence of his good Nature.

I cou'd not help being quite angry at so impertinent and ill-grounded a Reflection, on a Man for whom I had conceiv'd a great Esteem, and desir'd to know why he suppos'd him to be *Ill-natur'd*, only because he was not *Dull*. Has he abused, said I, any worthy Man? Has he defamed any Woman of good Character? If all the Edge of his Wit is turn'd on those who are justly the Objects of Ridicule, his Wit is as great a Benefit to *private Life*, as the Sword of the Magistrate is to *Publick*.

MY Gentleman fearing to be drawn into a Dispute, which he cou'd not carry on without exposing the secret Envy of his Heart, chang'd the Discourse; and for the rest of his Stay among us, which was not very long, kept a most strict Silence, and gave no other Indications of Life, but that of

of laughing whenever any Body laugh'd; and Nods and Gestures of Approbation to whoever spoke.

THE Moment he was gone, I told my Friend, that I did not much wonder to see that Gentleman in *mix'd Company*, where it was enough that he gave no Offence; but that, in a select Society as this was, he shou'd be receiv'd only from a general Notion of his *Good-nature*, which was supported by no one Action of his Life, seem'd to me entirely unaccountable. For, even allowing his Pretensions to that Title, I was surpriz'd that such a Character shou'd be so scarce, as to make it so very valuable.

I CAN easily conceive, continued I, that the notorious Reverse of that Virtue wou'd be a good Reason to turn a Man out of *Company*; but I can't think, that the Possession of that Virtue, destitute of all others, is a Reason for *letting him into it*.

IF you'll keep my Secret, replied my Friend, I'll tell you the whole Truth; but if you discover me, I shall pass for *ill-natur'd* myself. You must know then, that there are about this Town, ten thousand such Fellows as this, who, without a Grain of Sense or Merit, make their Way by reciprocally complimenting one another. Their Numbers make them formidable, especially supported, as they are, by the fair Sex. They sneak into good Company, like Dogs after some

some Man of Sense, whom they seem to belong to; where they neither *bark*, nor *bite*, but *cringe* and *fawn*; so, that neither good Manners nor Humanity will allow one to kick 'em out, till at last they acquire a sort of *Right by Sufferance*. They preserve their Character, by having no Will of their own, which in Reality is owing to their having no Choice: They are all possess'd of some Degree of Cunning, and their Passions are too low and dull to break in upon't, or hurry them into the Indiscretions of Men of Parts. Besides, they know that they are in a constant State of Probation, where the least Transgression damns them: They carry no Compensation about them, for *active* Faults won't be borne, where there are at best but *negative* Virtues. The small Number of People of Sense are forced to submit in this, as in many other silly Customs, to a tyrannical Majority, and lavish undeservedly the valuable Character of Good-nature, to avoid being as unjustly branded with that of Ill-nature themselves.

MIGHT not another Reason be given for it, answer'd I? Are not *Vanity* and *Self-Love* the great Causes of not only the Toleration, but the Privileges these People enjoy? And don't Security from Censure, Certainty of Applause, or the Discovery of an eminent Superiority, prevail with those of the best Parts to really like, what they
only

only pretend to suffer, the Conversation of those of the worst?

VERY possibly, reply'd my Friend; at least the *Vanity* of the wisest is certainly the *Comfort* of the weakest, and seems to be given as an Allay to superior Understandings, like Cares to superior Stations, to preserve a certain Degree of Equality, that Providence intended among Mankind.



LETTER XLI.

SELIM to MIRZA at *Ispahan*.

I HAD Yesterday the Pleasure of a Spectacle, than which nothing is more striking to a Foreigner, because he can have a right Idea of it no where else; I saw the three Estates of the Kingdom assembled in Parliament. The King was on his Throne in all his Majesty; around him sate the Peers in their different Robes; at the Bar stood the Speaker of the Commons, attended by the House. Several Laws were offer'd to the King to receive his Assent; and the Person who brought them up to him, made Obeysances, almost as low as *those* which are us'd in *Persia*, when we approach the sublime Throne of our Mighty Emperor. I took Notice of the Humility of *these* Prostrations

strations to a Gentleman that came with me: The Reason of them is this, answer'd he, That here the King appears in his highest Character, and the Honours that are paid him are to his Office; but where his Person only is consider'd, such extraordinary Submissions are not practis'd. Then he made me observe, that when the Commons sent up the Subsidies granted to the King, he thank'd them for 'em, as an Acknowledgment, that he had no Power to raise them on the People without their free Consent: Anciently, added he, Supplies of Money, and Redress of Grievances went together; but such is the present Happiness of our Condition, that we have *more* Money than ever to bestow, and *no* Grievances at all to be redress'd.

P R A Y, said I to him, who are those upon yonder Bench, whose Habit is so different from the rest, and that look as if they belong'd to another Place? Those, said he, are the Bishops, who sit here not as *Bishops*, but as *Barons*.

I SUPPOSE then, return'd I, that while these Reverend Persons *do their Duty here as Barons*, they take Care to appoint *others in the Country, to do their Duty there as Bishops*.

HE was going to answer me, when the House rose, and put an End to my Enquiries.

L E T.

LETTER XLII.

SELIM to MIRZA at Ispahan.

From London.

THIS Morning I receiv'd a Visit from the Gentleman under whose Conduct I had been at the House of Lords. After some general Discourse upon that Subject, he askt me what I thought of their Nobility.

I AM too great a Stranger, answer'd I, to have form'd a right Opinion of what they are; but if you please, I will tell you freely what I think they shou'd be.

A N *English* Nobleman shou'd be a strenuous Assertor of the Privileges of the People, because he is perpetually intrusted with the Care of them; and at the same time desirous to preserve the just Rights of the Crown, because it is the Source from which his Honour is derived.

H E shou'd have an Estate that might set him above Dependance, and employ the Superfluities, if such there were, not in improving Luxury, but extending Charity.

H E shou'd make his Dignity easy to his Inferiors, by the Modesty and Simplicity of

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of his Behaviour ; nor ever think himself too great for the lowest Offices of Friendship and Humanity.

HE shou'd claim no *Privilege* that might exempt him from the strictest Rules of Justice ; and afford his *Protection* not to Men *obnoxious to the Law*, but to every modest Virtue and useful Art.

THE Character you have drawn, replied my Friend, though it be *Rare*, yet is not *Imaginary*: Some there are to whom still it may belong ; and it eminently exists in a young Nobleman, *Grandson* and *Heir* to a late illustrious Commander, whose Name even in *Persia* is *not unknown*.



LETTER XLIII.

SELIM to MIRZA at Ispahan.

From *London*.

ABOUT a Fortnight ago I went in Company with one of my Acquaintance, to see a Place in this City call'd the *Exchange*, which is the general Rendezvous of all the Merchants, not only of *England*, but the whole trading World. I never yet came into an *Assembly* with so much Respect as into this. These, said I, to my Friend, are the most *useful*, and therefore the most

Honourable

Honourable of Mankind. They are met here to carry on the common Happiness; their *Gains* are the *Advantage* of the Publick; and their *Labour* makes the *Ease* of human Life.

By the Character you give me of *this Circle*, replied my Friend, you don't seem to think yourself *in a Court*, though there are so many * *Kings* round about you.

I see, said I, the Images of Kings, but I see neither *Dependance* nor *Adulation*. Besides, every Body *here* has some *real Business*, which alone were sufficient to distinguish them from the Crowd that fills a Drawing-room.

I had scarce spoke these Words, when he carried me out into a *neighbouring Alley*, where I also saw some busy Faces, but which lookt methought very different from the *others*. These, said he, are a sort of *Traders*, whose whole Business is confin'd within the Compass of this Alley, where they create a kind of Ebb and Flow, which they know how to turn to good Account; but which is destructive to all Trade, except *their own*. Nay, they have sometimes rais'd such violent *Tempests here*, that half the *Wealth* of the Nation has been sunk by it.

THEY

* The *Royal-Exchange*, is set round with the Statues of the Kings of *England*.

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THEY are then a sort of *Magicians*, answer'd I.

A most *Diabolical* One truly, replied he; and what is most wonderful, *the Masters of the Art* have the Secret to render themselves *invisible*: Though they are always *virtually present here*, they never appear to vulgar Eyes: but some of their *Imps* are frequently discover'd, and by their Motions, the skilful in this Traffick steer their Course, and regulate their Ventures.

WHILE he was saying this to me, there came up to us an ill-lookt Fellow, and askt if we had any *Stock* to sell.

HE whisper'd me in the Ear, that this was an *Imp* — I started; called on *Mahomet* to protect me, and made the best of my Way out of the Alley.



LETTER XLIV.

SELIM to MIRZA at *Ispahan*.

From *London*.

THAT *Abdallah*, whom I mention'd in a former Letter, is gone from *England*; thou wilt be affected with the Virtue of the Man, when I tell thee the Cause of his Departure. He sent last Week to desire I wou'd come to him; I came, and found him oppress'd with the deepest Sorrow. Ah,

Selim,

Selim, said he to me, I must leave thee; I must go, and discharge my Duty to the best of Fathers; I must give my All for him to whom I owe it. At these Words, he put a Letter into my Hand, which he had just receiv'd the Day before: I found by it, that his Father, who was a Merchant, in a Voyage from *Grand Cairo* to *Aleppo*, was taken by a *Cruzier* of the *Isle of Malta*, and being unable himself to pay his Ransom, had writ to his Son to do it for him. Thou knowest, said he to me, that I am not rich: To raise the Sum demanded for my Father's Liberty, I must sell all my Effects, and leave myself without the Means of a Subsistence, except what my Labour can procure me. But my own Distress is not what concerns me most: The Fear of Poverty cannot fright me from my Duty; I only grieve for the Fate of my poor Wife, whom the Ruin of my Fortune will expose to Indigence and Shame. 'Tis for her Sake that I have sent for you; and I conjure you by all our Friendship, by the Prophet and the God whom we adore, not to refuse me the first Favour I ever askt.—When he had said this, he open'd the Door of another Room, where I saw a beautiful Woman in the *Turkish* Habit, who with a Modesty peculiar to our *Eastern* Ladies, endeavour'd to conceal herself from my Regards. Come hither *Zelis*, said my Friend, and see the

Man whom I have chosen to protect you: See him who must shortly be your Husband in the Room of the unfortunate *Abdallab*. Then turning to me, and weeping bitterly, This, cry'd he, O *Selim*, is the Grace for which I am a Suppliant; Permit me to give her to a Man, who I know will use her well; I am resolv'd to divorce her this very Instant, according to the Power allow'd me by our Law, if you will consent to take her for your Wife. If the Charms of her Person are not sufficient to recommend her to you, know that her Mind is still fairer and more accomplish'd. I brought her with me into *England* three Years ago, in all which Time, she has hardly stirr'd out of my House, nor desir'd any Company but mine. It is impossible to be happier with a Wife, than I have been with her: Nothing shou'd ever have prevail'd on me to part with her, but the Desire to separate her from my Misfortunes, and to procure her a Maintenance agreeable to her Birth and Merit, which I am no longer able to provide for her myself.

HE had scarce ended, when the Lady tearing her Hair, and beating the whitest Breast I ever saw, implor'd him not to think of a Separation, more painful to her than any Misery that Poverty cou'd reduce her to.

AFTER

AFTER many passionate Expressions of her Love, she declared, that she wou'd accompany him to *Malta*, and beg her Bread with him afterwards if it was necessary, rather than stay behind in the most affluent Condition. But he positively refused to let her go, and insisted upon giving her to me, as the only Expedient to make him easy. I continued some time a silent Witness of this extraordinary Dispute; but at last seeing him determin'd to divorce her, I told him, I wou'd accept her as a Treasure committed to my Hands, not for my own Use, but to secure it for my Friend: That she shou'd remain with me under the Character of my Wife, but I wou'd always be a Stranger to her Bed; and if at his Return he found himself in Circumstances sufficient to maintain her, I wou'd restore her back again to him untouched; or in case they shou'd mutually desire it, carry her with me to my *Seraglio* in the *East*. They were both much comforted with this Assurance, and *Zelis* consented to stay with me, since *Abdallah* commanded it. The poor Man embark'd for *Malta* the following Week, with his whole Fortune on Board for his Father's Ransom, and left me so touch'd at his filial Piety, that I made an Offer to pay part of it myself; but he told me I had done enough for him in taking Care of what was dearest to

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him upon Earth, and refus'd any further
Succour from me.

N. B. *This Story is resumed Letter 80.*

LETTER XLV

SELIM to MIRZA at *Ispahan*.

From London.

I LATELY fell into Discourse with an
Englishman, who has well examin'd the
Constitution of his Country: I begg'd him
to tell me what he thought of the present
State of it. Two principal Evils, answer'd
he, are making way for arbitrary Power,
if the Court shou'd ever be inclin'd to take
Advantage of them, *viz.* Corruption and
Eloquence: The last is, if possible, more
mischievous than the first; for it seduces
those whom Money cou'd not tempt. It
is the most pernicious of all our Refine-
ments, and the most to be dreaded in a
free Country. To speak Truth is the Pri-
vilege of a Freeman; to do it roundly and
plainly, is his Glory: Thus it was, that the
ancient *Romans* debated every Thing that
concern'd the Common-wealth, at a Time
when they best knew how to govern, be-
fore *Greece* had infected them with Rhetor-
rick:

rick: As nothing was propounded to them with Disguise, they easily judg'd what was most for their Honour and Interest. But the Thing call'd Eloquence is of another Kind: It is less the Talent of enforcing Truth, than of imposing Falshood; it does not depend on a true Knowledge of the Matter in debate, for generally it aims at nothing more than a specious Appearance; nor is Wisdom a necessary Quality in the Composition of an Orator; he can do without it very well, provided he has the happy Facility of discoursing smoothly, and asserting boldly. I own to thee, *Mirza*, this Account surpriz'd me; we have no Knowledge in the *East* of such an Eloquence as this Man describ'd: It is our Custom to speak naturally and pertinently, without ever imagining that there was an Art in it, or that it was possible to talk finely upon a Subject which we do not understand.

PRAY Sir, said I, when these Orators you tell me of have been caught two or three times in a *Lie*, don't you treat them with the utmost Contempt? Quite the contrary, answer'd he, the whole Merit and Pride of their Profession is to *deceive*: They are to lay false Colours upon every thing, and the greater the Imposition is, the greater their Reputation: The Orator who can only persuade us to act against some of our

lesser Interests, is but a *Genius of the second*
Rate; but he who can compell us by his
 Eloquence to violate the most essential, is
 an *able Man indeed*, and will certainly rise
very high. I suppose, it may be your Cu-
 stom in *Persia* to bestow Employments on
 such Persons as have particularly qualified
 themselves for them; you put the Care
 of the Army and the Marine into the
 Hands of Soldiers and Seamen; you make
 one Man Secretary of State, because he has
 been bred in foreign Courts, and understands
 the Interests of your neighbouring Princes;
 to another you trust the Revenue, because
 he is skilful in Oeconomy, and has prov'd
 himself above the Temptation of embezzil-
 ling what passes through his Hands. Yes,
 replied I, this is surely the right Method,
 and I conclude it must be yours. No, said
 he, we are above those vulgar Prejudices;
 such Qualifications are not requisite among
 us; to be fit for all or any of these Posts,
 one must be a *good Speaker in Parliament*.
 How! said I, because I make a fine Ha-
 rangue upon a Treaty of Peace, am I there-
 fore fit to superintend an Army? We think
 so, answer'd he: And if I can plausibly de-
 fend a Minister of State from a reasonable
 Charge brought against him, have I there-
 by a Title to be taken into the Administra-
 tion? Beyond Dispute, in this Country, an-
 swer'd he. Why then, by *Mahomet*, said I,
 your

your Government may well be sick! What a distemper'd Body must that be, whose Members are so monstrously out of Joint, that there is no one Part in its proper Place! If my Tongue shou'd undertake to do the Office of my Head and Arms, the Absurdity and the Impotency wou'd be just the same.

YET thus, said he, we go on, lamely enough, I must confess, but still admiring our own wise Policy, and laughing at the rest of the World.

You may laugh, replied I, as you think fit: But if the *Sultan*, my Master, had among his Counsellors such an *Orator* as you describe, a Fellow that wou'd prate away Truth, Equity, and common Sense; by the Tomb of our holy Prophet, he wou'd make a *Mute* of him, and set him to watch over the *Seraglio*, instead of the *State*.

AT these Words, I was obliged to take my Leave, and our Discourse was broke off till another Meeting.



LETTER XLVI.

SELIM to MIRZA.

THE next Day I saw my Friend again, and he resum'd the Subject of Eloquence. You can't imagine, said he to me,

of what fatal Consequence this Art of Haranguing has been to all free States: Good Laws have been establish'd by wise Men, who were far from being eloquent; and eloquent Men, who were far from being wise, have every where destroy'd or corrupted them. Look into History, you will find, that the same Period which carried Eloquence to its Perfection, was almost always mortal to Liberty. The Republicks of Greece, and that of Rome did not see their most celebrated Orators, till the very Moment that their Constitutions were overturn'd. And how indeed shou'd it be otherwise? When once it becomes a Fashion to advance Men to Dignity and Power, not for the good Councils that they give, but for an agreeable Manner of recommending bad Ones; it is impossible that a Government so administer'd can long subsist. Is any Thing complain'd of as amiss? Instead of Redress, they give you an Oration: Have you proposed a good and needful Law? In Exchange for that you receive an Oration. Has your natural Reason determin'd you upon any Point? Up gets an Orator, and so confounds you, that you are no longer able to reason at all: Is any right Measure to be obstructed, or wrong one to be advanc'd? There is an Orator always ready, and it is most charmingly perform'd to the Delight of all the Hearers.

I DON'T

I don't know, said I, what Pleasure you may find in being deceiv'd; but I dare say, should these Gentlemen undertake to instruct a Merchant in his Business, or a Farmer in his Work, without understanding either Trade or Husbandry, they wou'd only be laugh'd at for their Pains; and yet when they attempt to persuade a Nation to commit a thousand senseless Faults, they are listen'd to with great Attention, and come off with Abundance of Applause. But for my Part, I think they deserve nothing but Hatred and Contempt, for daring to play with such sacred Things as Truth and Justice, in so wanton and dissolute a Manner.

Most certainly, answer'd he, they are very dangerous to all Society; for what is it that they profess? Don't they make it their Boast, that they have the Power to soothe or to inflame; that is, in proper Terms, to make us partial, or to make us mad? Are either of these Tempers of the Mind agreeable to the Duty of a Judge? I maintain, that it wou'd be just as proper for us to decide a Question of Right or Wrong, after a Debauch of Wine, or a Doze of Opium, as after being heated or cool'd, to the Degree we often are, by the Address of one of these skillful Speakers.

WISELY was it done by the Venetians to banish a Member of their Senate, as I

have read they did) only because they thought he had too much Eloquence, and gain'd too great an Ascendant in their Councils by that bewitching Talent. Without such a Caution there is no Safety; for we are led, when we fancy that we lead; and the Man that can master our Affections, will have but little Trouble with our Reason. — But, to shew you the Power of Oratory, in its strongest Light, let us see what it does with Religion: In itself it is simple and beneficent, full of Charity and Humility; and yet, let an eloquent Preacher get up into a Pulpit, what monstrous Systems will he draw out of it! What Pride, what Tyranny will he make it authorize! How much Rancour and Malignity will he graft upon it! If then the Laws of God may be thus corrupted by the Taint of Eloquence, do we wonder that the Laws of Men cannot escape? No, said I, no Mischiefs are to be wonder'd at, where the Reason of Mankind is so abus'd.

LET.



LETTER XLVII.

SELIM to MIRZA.

THE Conversation I repeated to thee in my last, was heard by a Gentleman that sat near us, who, I have been told, has found his Account so much in Eloquence, as to be interested in the Defence of it: Accordingly, he attack'd my Friend, and told him, he was afraid he had forgot his History, or he wou'd have recollected, that *Demosthenes* and *Cicero*, the two greatest Orators that ever were, employ'd their Rhetorick in the Service of their Country. I might, perhaps, answer'd he, make some Objections to the Integrity of both; but, allowing what you say, it amounts to no more than this, that Eloquence may be of Service to Mankind in the Possession of very good Men; and so may arbitrary Power, of the greatest Service; but yet we say in *England*, that it is wiser not to trust to it; because, as it is generally managed, it becomes a most grievous Oppression. And, I am sure, I can shew you in History as many Orators that have abus'd their Eloquence, as Kings that have abus'd their Authority: For, besides the Wickedness com-
mon

mon to human Nature, the Vanity of making a bad Cause appear a good one, is in itself a dangerous Temptation: When a Man sees he is able to impose upon the Judgments of Others, he must be a very honest, and very modest one indeed, if he never does it wrongfully. Alas, Sir, return'd his Antagonist, the Generality of Men are too weak to bear Truth! They must be cheated into Happiness. — I am sure they are often cheated out of it, replied my Friend: Nor can I wholly agree to your Proposition in the Sense you understand it: It may be necessary for the Government of Mankind, not to tell them the whole Truth: something may be proper to be hid behind the Veil of Policy; but it is seldom necessary to tell them Lies.

THESE pious Frauds are the Inventions of very impious Men; they are the Tricks of those, who make the publick Good a Pretence for serving their private Vices. Let us consider how Mankind was govern'd in those Ages and States, where they are known to have been the happiest. How was it in Athens, while the Laws of Solon preserv'd their Force? Was it then thought necessary to Lie for the Good of the Commonwealth? No, — the People were truly inform'd of every Thing that concern'd them, and as they judg'd by their natural Understanding, their Determinations were right, and their Actions

Actions glorious: But when their Orators had got the Dominion over them, and they were *deceiv'd* upon the Principle you establish, what was the Consequence? Their Leaders became factious and corrupt, and they who had given Liberty to the rest of Greece, most shamefully yielded up their own. In Rome the Case was much the same: As long as they were a great and free People, they understood not these political Refinements. All Governments in their first Institution were founded in Truth and Justice, and the first Rulers of them were generally honest Men; but, by Length of Time, Corruption is introduced, and Men come to look upon those Frauds as necessary to Government, which their Forefathers abhorr'd as destructive to it. It does not, said I, belong to me, to decide in this Dispute; but it seems to be highly important, that *this Power of Deceiving for the Publick Good* shou'd be lodg'd in safe Hands. And I suppose, that such among you as are trusted with it, are very *constant* and *uniform* in their Principles; they never vary from themselves: What with them is the declared and essential Interest of the Nation *Now*, will certainly be so *next Year*: Disgrace or Favour can make no Difference.

LET

As his Scholars were many of them born
concluded he must be thoroughly acquainted
with the

LETTER XLVIII.

SELIM to MIRZA at *Ispahan.*

From London.

I WAS the other Day in Company with a Clergyman, who has the Education of several young Noblemen committed to his Care: A Trust of this Importance made me regard him as one of the most *considerable* Men in *England*. This Sage (said I to myself) has much to answer for: The Virtue and Happiness of the next Age will in a great measure depend on his Capacity. I was very desirous to enter into Discourse with him, that I might know if he was equal to his Office, and try'd all the common Topicks of Conversation; but on none of these was I able to draw a Word from him: At last, upon some Point being started, which gave him Occasion to quote a *Latin* Poet, he open'd all at once, and pour'd forth such a Deluge of hard Words, compos'd out of all the learned Languages, that though I understood but little of his Meaning, I could not help admiring his Elocution.

As

As his Scholars were many of them born to an hereditary Share in the Legislature, I concluded he must be thoroughly acquainted with the *English* Constitution, and able to instruct them in the Knowledge of it: But, upon asking him some Questions on that Subject, I found, to my very great Surprise, that he was more a Stranger to it than myself, and had no Notions of Government, but what he drew from the *imaginary Republick* of a *Greek* Philosopher. Well, said I, you at least instruct your Scholars in *Grecian* and *Roman* Virtue; you light up in them a *Spirit of Liberty*; you exercise them in *Justice* and *Magnanimity*; you form them to a Resemblance of the *great Characters* they meet with in ancient Authors. Far from it, said a Gentleman in Company. — They are accusom'd to *tremble at a Rod*, to tell *Lies* in Excuse of trifling Faults, to *betray their Companions*, to be *Spies* and *Cowards*: The natural Vigour of their Spirits is restrain'd, the natural Ingenuity of their Tempers varnish'd over, the natural Bent of their Genius curb'd and thwarted: The whole Purpose of their Education is to acquire some *Greek* and *Latin* Words; by this only they are allow'd to try their Parts; if they are backward in this, they are pronounc'd Dunces, and often made so from Discouragement and Despair.

I shou'd

I shou'd think, said I, if *Words* only are to be taught them, they shou'd learn to speak *English* with Grace and Elegance, which is particularly necessary in a Government where Eloquence has obtain'd so great a Sway. That Article is never thought of, answer'd he: I came myself from the College a perfect Master of one or two dead Languages, but cou'd neither write nor speak my Own, till it was taught me by the Letters and Conversation of a *Lady* about the Court, whom, luckily for my Education, I fell in Love with.

I HAVE heard, said I, that it is usual for young Gentlemen to finish their Studies in other Countries; and indeed it seems necessary enough by the Account you have given me of them here: But, if I may judge by the greatest Part of those whom I have seen at their Return, the *foreign Masters* are no better than the *English*, and the *foreign Mistresses* not so good. Were I to go back to *Persia* with an *English* Coat, an *English* Footman, and an *English* Cough, it wou'd amount to just the Improvement made in *France*, by one half of the Youth who travel thither. Add to these, a Taste for Musick, replied the Gentleman, with two or three Terms of Building and of Painting, and you wou'd want but one Taste more to be as accomplish'd, as the finest Gentleman that *Italy* sends us back.

L E T-

LETTER XLIX.

SELIM to MIRZA.

FROM considering the Education of *English* Gentlemen, we turn'd our Discourse to that of *English* Ladies. I askt a married Man that was in Company, to instruct me a little in the Course of it, being particularly curious to know the Methods which cou'd render a Woman in this Country so different a Creature from one in *Persia*. Indeed Sir, said he, you must ask my *Wife*, not me that Question: These are Mysteries I am not allowed to pry into: When I presume to give my Advice about it, she tells me the Education of a Lady is above the Capacity of a Man, let him be ever so wise in his own Affairs. I shou'd think, said I, that as the Purpose of Womens Breeding is nothing else, but to teach them to *please Men*; a Man shou'd be a better Judge of *that* than any Woman in the World. But, pray Sir, what in General have you observ'd of this *mysterious Institution*? I don't enquire into the Secrets *behind the Altar*, but only the outward Forms of *Discipline* which are expos'd to the Eyes of all the World. Why Sir, replied he, the first

first great Point which every Mother aims at, is to make her Girl a Goddess if she can.

A GODDESS! cry'd I, in great Astonishment.——

YES, said he; you have none of them in the *East*; but here we have five or six in every Street: There never were more Divinities in *Aegypt*, than there are at this time in the Town of *London*. In order therefore to fit them for that Character, they are made to throw off human Nature, as much as possible, in their Looks, Gestures, Words, Actions, Dress, &c.——But is it not apt to return again? said I.——Yes, replied he, it returns indeed again, but strangely distorted and deform'd. The same Thing happens to their Minds as to their Shapes; both are cramped by a violent Confinement, which makes them swell out in the wrong Place. You can't conceive the wild Tricks that Women play from this habitual Perversion of their Faculties: There is not a single Quality belonging to them, which they do not apply to other Purposes than Providence design'd it for: Hence it is, that they are vain of being Cowards, and ashamed of being Modest: Hence they smile on the Man whom they dislike, and look cold on him they love; hence they kill every Sentiment of their own, and not only Act with the Fashion, but really Think with it.

All

All this is taught them carefully from their Childhood, or else it wou'd be impossible so to conquer their natural Dispositions.

I DON'T know, said I, what the Use is of these Instructions ; but it seems to me that in a Country, where the Women are admitted to a familiar and constant Share in every active Scene of Life, particular Care shou'd be taken in their Education, to *cultivate their Reason*, and *form their Hearts*, that they may be equal to the Part they have to Act. Where great Temptations must occur, great Virtues are requir'd ; and the *giddy Situations* they are plac'd in, or love to place themselves, demand a more than ordinary Strength of Brain. In *Persia* a Woman has no Occasion for any Thing but Beauty, because of the Confinement in which she lives, and therefore that only is attended to ; but *here*, methinks, good Sense is so very necessary, that it is the Business of a Lady to improve and adorn her Understanding with as much Application as the other Sex, and, generally speaking, *by Methods much the same.*

LET-


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LETTER L.

SELIM to MIRZA at Ispahan.

From London.

**I** WAS this Morning with some Gentlemen of my Acquaintance, who were talking of the Attempt that had been made not long ago of setting up a Press at *Constantinople*, and the Opposition it had met with from the *Musli*. They applied to me to know what I thought of it, and whether in *Persia* also, it was our Religion that depriv'd us of so useful an Art.

I TOLD them, that Policy had more part than Religion in that Affair: That the Press was a very dangerous Engine, and the Abuses of it made us justly apprehend ill Consequences from it.

You are in the Right, said one of the Company, for this single Reason, *because your Government is a despotick one*. But, in a free Country the Press may be very useful, as long as it is under no Correction; for it is of great Consequence, that the People should be inform'd of every thing that concerns them; and without Printing, such Knowledge could not circulate, either so easily or so fast. And to argue against  
any



any Branch of Liberty from the ill Use that may be made of it, is to argue against Liberty itself, since all is capable of being abus'd. Nor can any part of Freedom be more important, or better worth contending for, than that by which the Spirit of it is *preserved, supported, and diffus'd*. By this Appeal to the Judgment of the People, we lay some Restraint upon those Ministers, who may have found Means to secure themselves from any other *less incorruptible Tribunal*; and sure, they have no Reason to complain, if the Publick exercises a Right, which cannot be denied without avowing, that their Conduct will not bear Enquiry. For though the best Administration may be attackt by Calumny, I can hardly believe it would be hurt by it, because I have known a great deal of it employ'd to very little Purpose, against Gentlemen, in Opposition to Ministers, who had nothing to defend them but the Force of Truth.

THE Gentleman who spoke thus, was contradicted by another of the Company, who, with great Warmth, and many Arguments, maintain'd; 'That if the Press, 'was put under the Inspection of some discreet and judicious Person, it would be 'far more beneficial to the Publick.

I AGREE to it, answer'd he, upon one Condition, *viz.* That there may be likewise an *Inspector for THE PEOPLE*, as well



as one for the Court; but if *nothing* is to be licens'd on one side, and every thing on the other, it wou'd be vastly better for us to adopt the Eastern Policy, and allow *no Printing here at all*; than to leave it under so *partial a Direction*.

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## LETTER LI.

SELIM to MIRZA at *Ispahan*.

From *London*.

**T**HE same Gentleman, who, as I told thee in my last, argu'd so strongly for the Liberty of the Press, went on with his Discourse in the following Manner.

If we have so much Reason to be unwilling, that what we *Print* shou'd be under the *Inspection* of the Court; how much more may we complain of a new Power assumed within these last fifty Years by all the Courts in *Europe*, of *inspecting private Letters*, and invading the *Liberty of the Post*? The Secrecy and Safety of Correspondence, is a Point of such Consequence to Mankind, that the least Interruption of it wou'd be criminal, without an evident *Necessity*; but that of Course, from one Year to another, there shou'd be a constant Breach of it  
publickly



publicly avow'd, is such a Violation of the Rights of Society, as one cannot but wonder at *even in this Age.*

You may well wonder, said I to him, when I myself am quite amaz'd to hear of such a Thing; the like of which, was never practis'd amongst *Us*, whom you *English* reproach with being *Slaves*. But I beg you to inform me what it was, that cou'd induce a free People to give up all the Secrets of their Business and private Thoughts, to the Curiosity and Discretion of a Minister, or his inferior Tools in Office?

THEY never gave them up, answer'd he; but those Gentlemen have exercis'd this Power by their own Authority, under Pretence of discovering Plots against the State. — No Doubt, said one of the Company, it is a great Advantage and Ease to the Government, to be acquainted at all times with the Sentiments of considerable Persons, because it is possible they may have some ill Intent. — It is very true, replied the other, and it might be still a *greater* Ease and Advantage to the Government to have a *licens'd Spy* in every House, who shou'd report the most private Conversations, and let the Minister thoroughly into the Secrets of every Family in the Kingdom. This wou'd effectually detect and prevent



prevent Conspiracies; but wou'd any Body come into it on that Account?

Is it not making a bad Compliment to a Government, to suppose, that it cou'd not be secured without such Measures, as are inconsistent with the End for which it is design'd?

BUT such in General is the wretched Turn of modern Policy: the most sacred Ties are spurn'd at, to promote some present Interest, without considering how fatal it may prove in its remoter Consequences, and how greatly we may want those useful Barriers we have so lightly broken down.

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## LETTER LII.

SE L I M TO M I R Z A at *Ispahan.*

*From London.*

**T**HOUGH the *English* are a very warlike People, yet military Virtues and Abilities are neither so much consider'd or encourag'd by them, as many others of vastly less Importance: They seem to forget, that on these alone must depend the Security of the rest, and that every civil Excellence is useless, unless it be under their Protection. So careless is the Nation



in this Point, that a General who has served with Reputation to himself and to his Country, shall have less Power allow'd him in the Government than a voluble Speaker in Parliament, or a drudging Pleader at the Bar. Nay, even in his own Province, at the Head of an Army, he shall be curb'd and thwarted by twenty People, who are got into military Employments, by the peaceful Merit of unbounded Complaisance, and who, by virtue of their Posts in a War Office, take upon them to direct his Operations, and criticise his Conduct. Hence it has often been seen that in the Camp, where an absolute Authority is most necessary, there was neither Obedience nor Subordination; while in another Place, where they never shou'd be suppos'd, they were most regularly establish'd and maintain'd. There was, indeed, a great General in a late Reign, who kept himself superior to all these Gentlemen, during the Course of a twelve Years War; and therefore made it a very Glorious One; but it was not his Merit nor his Success, that set him above their Censures; it was wholly owing to a fortunate Relation he happen'd to have with the first Minister.

AND this very General was afterwards disgraced in the midst of all his Glory, by the Cabals of a Man of no great Parts,

H

and



and a Woman, who had just *Wit* enough to influence *Another* that had *none*.

VERY different was the Conduct of the *French King*, in regard to those who fought his Battles in that War: Far from disgracing them in their Triumphs, he rewarded them even in their Defeats; thinking the Zeal with which they served him was a Merit, which, tho' it could not procure them the *Smiles of Fortune*, very justly entitled them to *his*.

SUCH a Policy as this, at the long Run, must infallibly make a Prince victorious: For who wou'd not die to serve so good a Master? And how formidable is an Army, that is animated by Sentiments of *Affection* as well as *Glory*!

BUT, I don't know how it comes to pass, that the *English Nation*, which has often made a great Figure in the *Field*, and generally a very poor one in the *Cabinet*, is so lavish of Favour and Rewards to *unsuccessful Negotiators*, and so sparing of them to its most fortunate *Commanders*.

LET.

Another Circumstance which engaged my Attention throughout all my Journey.



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## LETTER LIII.

SELIM to MIRZA.

I AM return'd to this City, from which I have made a long Excursion, and am going to give thee an Account how I have pass'd my Time. A Friend of mine, who lives in a Part of *England*, distant from the Capital, invited me to spend the Summer at his House: My Curiosity to see something new, and a natural Love to Fields and Groves at this Season of the Year, made me glad to accept of his Proposal.

THE first Thing that struck me in leaving *London*, was to find all the Country cultivated like one great Garden. This is the genuine Effect of that happy Liberty which the *English* enjoy: Where Property is secure, Industry will exert itself; and such is the Force of Industry, that without any particular Advantages of Soil or Climate, the Lands about this City are of a hundred times greater Profit to their Owners, than the best temper'd and most fertile Spots of *Asia* to the Subjects of the *Soffhi* or the *Turk*.

ANOTHER Circumstance which engaged my Attention throughout all my Journey,



was the vast Number of fine Seats that adorn'd the Way as I travelled along, and seemed to express a certain *Rural Greatness* extremely becoming a free People. It look'd to me, as if Men who were possess'd of such magnificent Retreats, were above depending on a Court, and had wisely fix'd the Scene of their Pride and Pleasure in the Center of their own Estates, where they cou'd really make themselves most considerable. And indeed, this Notion is true in Fact; for it has always been the Policy of Princes that wanted to be absolute, to draw Gentlemen away from their Country Seats, and place them about a Court, as well to deprive them of the Popularity which Hospitality might acquire, as to render them cold to the Interest of the Country, and wholly devoted to themselves. Thus we have often been told by our Friend *Usher*, that the Court and Capital of *France* is crowded with Nobility; while in the Provinces, there is scarce a Mansion-house, that is not falling to Ruin; an infallible Sign of the Decay and Downfal of the Nobility itself. Those who remember what *England* was forty Years ago, speak with much Uneasiness of the Change they observe in this Particular; and complain, that their Countrymen are making Haste to copy the *French*, by abandoning their Family Seats, and living too constantly in Town; but this



this is not yet sensible to a Foreigner. Thou may'st expect the Sequel of my Journey in other Letters.



LETTER LIV.

SEIIM to MIRZA

**I**T happen'd when I set out from London, that the Parliament, which had sat seven Years, was just dissolv'd, and Elections for a new one were carrying on all over England. My first Day's Stage had nothing in it remarkable, more than what I observ'd to thee in my last. But when I came to the Town where I was to lodge, I found the Streets all crowded with Men and Women, who gave me a lively Idea of what I have read of the ancient *Bacchanals*. Instead of Ivy, they carried Oaken Boughs, were exceeding drunk and mutinous; but at the same Time mighty zealous for Religion. My *Persian* Habit drew them all about me, and I found they were much puzzled what to make of me. Some said, I was a *German* Minister, sent by the Court to corrupt the Electors; upon which Suggestion, I had like to have been torn to Pieces; others fancied me a *Jesuit*; but at last they agreed I was a *Mountebank*, and



as such conducted me to my Inn with great Respect. When I was safely deliver'd from this Danger, I took a Resolution to lay aside my foreign Dress, that I might travel with less Disturbance; and fell into Discourse upon what had pass'd with a Gentleman that accompanied me in my Journey. It seem'd to me very strange, that in an Affair of so great Importance as the Choice of a Guardian for their Liberties, Men shou'd drink themselves out of their Reason. I ask'd, whether Riots of this Kind were common at these Times? He answer'd, That the whole Business of the Candidates was to pervert and confound the Understandings of those that chuse them, by all imaginable Ways: That from the Day they begun to make their Interest, there was nothing but Idleness and Debauchery among the common People: The Care of their Families is neglected; Trades and Manufactures are at a Stand; and such a Habit of Disorder is brought upon them, that it requires the best Part of *seven* Years to settle them again. And yet, continued he, this Evil, great as it is, may be reckon'd one of the *least* attending these Affairs. Cou'd we bring our Electors to content themselves with being made drunk for a Year together, we might hope to preserve our Constitution; but it is the *sober, considerate Corruption*, the cool bargaining for a Sale



Sale of their Liberties, that will be the certain undoing of this Nation, Whenever a wicked Minister shall be the Purchaser.



LETTER LV.

SELIM to MIRZA.

THE next Day brought us into a County Town, where the Elections for the City and the Shire were carrying on together. It was with some Difficulty that we made our Way through two or three Mobs of different Parties, that obliged us by Turns to declare ourselves for their respective Factions. Some of them wore in their Hats Tobacco Leaves, and seem'd principally concern'd for the Honour of that noble Plant, which they said had been attack'd by the Ministry; and in this I heartily join'd with them, being myself a great Admirer of its Virtues, like most of my Countrymen. When we came to our Inn, I entertain'd my self with asking my Fellow-Traveller Questions about Elections. The Thing was so new to me, that in many Points I cou'd not believe him. As for Instance, when he told me that in former Times the Counties and Boroughs us'd to pay the Members they sent to Parliament



for the Expence of their Journey and Attendance; but that now those Wages were withdrawn, and on the contrary, *the Candidates paid the Electors*; it seemed to me incomprehensible, that an Age so mercenary in other Cases, shou'd be grown so disinterested in this. — It look'd also very odd, that a Corporation shou'd take such a sudden Liking to a Man's Face, whom they never saw before, as to prefer him to a Family that had served them Time out of Mind; yet this, I was assured, very often happen'd, and what was stranger still, on the Recommendation of another Person, who was no better known to them himself. My Instructor added, That there was in England **ONE MAN**, so extremely popular, though he never affected Popularity, that a Line from him, accompany'd with two or three Bits of a particular Sort of Paper, was enough to direct half the Nation in the Choice of their Representatives.

It wou'd be endless to repeat to thee, all the Tricks which he told me other Gentlemen were forced to use to get themselves elected. One Way of being well with a Corporation, is to *kiss* all their *Wives*. My Companion confess'd to me, that he himself had formerly been obliged to go thro' this laborious Sollicitation, and had met with some Old Women in his Way, who made him pay dearly for their Interest.

But



But these Methods, (said he) and other Arts of Popularity, are growing out of Fashion every Day. We now court our Electors, as we do our Mistresses, by sending a Notary to them with a Proposal: If they like the Settlement, it is no Matter how they like the Man that makes it; but if we disagree about *that*, other Pretensions are of very little Use. And to make the Comparison the juster, the Members thus chosen have no more Regard to their venal Constituents, than Husbands so married to their Wives. I ask'd, if they had no Laws against Corruption. Yes, said he, very strong Ones, but Corruption is stronger than the Laws. If the Magistrates in *Persia* were to sell Wine, it would signify very little that your Law forbids the drinking it. Upon the Whole, he gave me to understand, that some of their Parliaments had not been much better Representatives of the Nation, than some of their Kings of God Almighty, whom they arrogantly pretended to represent.

But



strength of Union; and that in other  
 pernicious Constitution must ensue. — They

## LETTER LVI.

SELIM to MIRZA.

ON the third Day our Travels were at  
 an End, and I arriv'd at my Friend's  
 House with all the Pleasure which we re-  
 ceive from Retirement and Repose, after a  
 Life of Tumult and Fatigue. I was as  
 weary of Elections, as if I had been a Can-  
 didate myself, and cou'd not help expressing  
 my Surprize, that the general Disorder on  
 these Occasions, had not brought some fatal  
 Mischief on the Nation. — That we are  
 not undone by it, replied my Friend, is  
 entirely owing to the happy Circumstance  
 of our being an Island. Were we seated on  
 the Continent, every Election of a new  
 Parliament wou'd infallibly draw on an In-  
 vasion. — It is not only from Enemies  
 Abroad that you are in Danger, answer'd I:  
 One wou'd think that the Violence of do-  
 mestick Feuds shou'd of itself overturn your  
 Constitution, as it has so many others; and  
 how you have been able to escape so long,  
 is the Wonder of all who have been bred  
 up under absolute Monarchies: For they  
 are taught, that the superior Advantage of  
 their Form of Government consists in the  
 Strength



Strength of Union; and that in other States, where Power is more divided, a pernicious Confusion must ensue.—They argue rightly enough, said the Gentleman who came along with me, but they carry the Argument too far. No Doubt, Factions are the natural Inconveniencies of all free Governments, as Oppression is too apt to attend on arbitrary Power. But the Difference lies here, that in an absolute Monarchy, a Tyrant has nothing to restrain him; whereas Parties are not only a Controul on those that govern, but on each other; nay, they are even a Controul upon themselves, as the Leaders of them dare not give a Loose to their own particular Passions and Designs, for Fear of hurting their Credit with those whom it is their Interest to manage, and to please. Besides, that it is easier to infect a Prince with a Spirit of Tyranny, than a Nation with a Spirit of Faction; and where the Discontent is not general, the Mischief will be light. To engage a whole People in a Revolt, the highest Provocations must be given; in such a Case, the Disorder is not chargeable on those that defend their Liberties, but on the Aggressor that invades them. Parties in Society, are like Tempests in the natural World: they cause, indeed, a very great Disturbance, and when violent, tear up every Thing that opposes them; but then they purge away many  
noxious



noxious Qualities, and prevent a Stagnation which wou'd be fatal. All Nations that live in a quiet Slavery, may be properly said to stagnate; and happy wou'd it be for them, if they were rous'd and put in Motion by that Spirit of Faction they dread so much; for, let the Consequences of Resistance be what they wou'd, they can produce nothing worse than a confirm'd and establish'd Servitude. But generally such a Ferment in a Nation throws off what is most oppressive to it, and settles by Degrees, into a better and more eligible State. Of this we have receiv'd abundant Proof; for there is hardly a Privilege belonging to us, which has not been gain'd by popular Discontent, and preserv'd by frequent Opposition. I may add, that we have known many Instances, where Parties, tho' ever so inflam'd against each other, have united, from a Sense of common Danger, and join'd in securing their common Happiness. This I think, ought to free us from the Reproach of sacrificing our Country to our Divisions, and make those despair of Success, that *hope by dividing to destroy us.*

Mark



~~and prevent a stagnation  
live in a price slavery, may be properly~~

LETTER LVII.

SELIM to MIRZA.

FOR the first Month of my being in the Country, we did nothing from Morning till Night, but dispute about the Government. The natural Beauties round about us were little attended to, so much were we taken up with our Enquiries into political Defects. My two Companions disagreed in many Points; though I am persuaded they both meant the same Thing, and were almost equally good Subjects, and good Citizens. I sometimes fancy'd, that I had learnt a great Deal in these Debates; but when I came to put my Learning together, I found myself not much wiser than before. The Master of the House was inclin'd to the side of the Court, not from any interested or ambitious Views, but, as he said, from a Principle of *Whiggism*: This Word is one of those Distinctions, which for little less than a Century have divided, and perplext this Nation. The opposite Party are called *Tories*. They have as strong an Antipathy to each other, as the Followers of *Osman* to those of *Hali*. I desired my Friend to give me some certain  
Mark



Mark by which I might know one from the other. The *Whigs*, said he, are they that are now in Place, and the *Tories* are they that are out. I understand you, return'd I, the Difference is only there; so that if they who are now *Tories*, were employ'd, they wou'd instantly become *Whigs*, and if the *Whigs* were remov'd, they wou'd be *Tories*. Not so, answer'd he, with some Warmth: There is a great Difference in their Principles and their Conduct. Ay, said I, let me hear that, and then I shall be able to chuse my Party. The *Tories*, said he, are for advancing the Power of the Crown, and raising the Pride and Riches of the Clergy. They garbled our Army, lost our Honour, and were assistant to the Greatness of France.

You surprize me! replied I; for I have heard all this imputed to some, who, you assure me, are good *Whigs*; nay, the very Pillars of Whiggism.

I'll explain that Matter to you immediately, said the Gentleman that came down with me: Whiggism is an indelible Character, like Episcopacy: For as he who has once been a Bishop, though he no longer perform any of the Offices and Duties of his Function, is a Bishop nevertheless; so he who has once been a Whig, let him act never so contrary to his Principles, is nevertheless a Whig, and as all true Church-men are oblig'd in Conscience



Conscience to acknowledge the first, so all true Whigs are in Duty bound to support the last.

I VERY well, said I; but are there none who differ from this Orthodox Belief? Yes, said he, certain obstinate People; but like other Dissenters, they are punish'd for their Separation, by being excluded from all Places of Trust and Profit.

A HEAVY Punishment indeed, answer'd I! But I have observ'd, that all Sects are apt to strengthen and encrease by Persecution.



LETTER LVIII.

SELIM to MIRZA at Ispahan.

From London.

I WENT with my Country Friend some Days ago, to make a Visit in a neighbouring County, to the Prelate of that Diocese. His Character is so extraordinary, that not to give it to thee, would be departing from the Rule I have laid down, to let nothing that is singular escape my Notice. In the first Place, he resides constantly on his Diocese, and has done so for many Years: He asks nothing of the Court for



for himself or Family: He hoards up no Wealth for his Relations, but lays out the Revenues of his See in a decent Hospitality, and a Charity devoid of Ostentation. At his first Entrance into the World, he distinguish'd himself by a Zeal for the Liberty of his Country, and had a considerable Share in bringing on the Revolution that preserv'd it. His Principles never alter'd by his Preferment: He never prostituted his Pen, nor debased his Character by Party Disputes or blind Compliance. As he is at too great a Distance from the Scene of Action, to judge himself of what is doing, he has not thought fit to put his *Conscience in the keeping of another*. Though he is serious in the Belief of his Religion, he is moderate to all who differ from him: He knows no Distinction of Party, but extends his good Offices alike to Whig and Tory; a Friend to Virtue under any Denomination; an Enemy to Vice under any Colours. His Health and old Age, are the Effects of a temperate Life and a quiet Conscience: Though he has now some Years above Four score, no Body ever thought he liv'd too long, unless it was out of an Impatience to succeed him.

This excellent Person entertain'd me with the greatest Humanity, and seem'd to take a peculiar Delight in being useful and instructive to a Stranger. To tell thee



the Truth. *Mirza* I was so affected with the Piety and Virtue of this Teacher \* the Christian Religion appear'd to me so amiable in his Character and Manners, that if the Force of Education had not rooted *Mahometism* in my Heart, he wou'd certainly have made a Convert of me.

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LETTER LIX.

SELIM to MIRZA.

MY long Stay in the Country, gave me Leisure to read a good deal; I applied myself to History, particularly that of *England*; for rightly to understand what a Nation is, one shou'd previously learn what it *has been*. If I complain'd of the different Accounts which are given by the *English* of themselves in their present Circumstances, I have no less Reason to complain of their Historians: Past Transactions are so variously related, and with such a Mixture of Prejudice on both Sides, that it is as hard to know Truth from their Relations, as Religion from the Comments of Divines. The great Article in which they

\* The Translator supposes, that the Author means Dr. Hough, the present Bishop of Worcester.



they differ most, is the ancient Power of the Crown, and that of the Parliament: According to some, the latter is no more than an Ineroachment on the former; but according to others, it is as old as the Monarchy itself.

THIS Point is debated with great Warmth, and a Multitude of Proofs alleged by either Party: Yet in truth, it is of very little Consequence to the present Interests of the State. If Liberty were but a Year old, the *English* wou'd have just as good a Right to claim and to preserve it, as if it had been handed down to them from many Ages: For allowing that their Ancestors were Slaves, through Weakness or Want of Spirit; is *Slavery* so valuable an *Inheritance* that it never must be parted with? Is a long Prescription necessary to give Force to the natural Rights of Mankind? If the Privileges of the People of *England* be Concessions from the Crown, is not the Power of the Crown itself a Concession from the People? Thou seest therefore, that all this mighty Controversy is rather Matter of Speculation, than of Use: However, I have endeavour'd to clear it up for my own Satisfaction, and design to give thee my Notions on that Subject, in some Letters where I consider it more at large. I will finish this, by making one Remark on the Uncertainty of History, viz.

That



That those Accounts which are writ by Men concern'd in the Transactions they relate, though their Authority be generally most allow'd, are perhaps still more likely to be true, than those that are drawn from antient Records, and common Fame; because Vanity and Self-love are more dispos'd to disguise the Truth, than the Publick to make wrong Judgments, or a diligent Collector to alter Facts.

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## LETTER LX.

SELIM to MIRZA.

**I**T is a usual Piece of Vanity in the Writers of every Nation, to represent the original Constitutions of their respective States, as founded on deep laid Systems and Plans of Policy, in which they imagine that they discover the utmost Reach of human Wisdom; whereas, in truth, they are often the Effects of downright Chance, and produc'd by the Force of certain Circumstances, or the simple Dictates of Nature itself, out of a Regard to some present Expediency, and with little Providence to the future.

SUCH was the Original of the celebrated *Golbick* Government, that was formerly spread



spread all over *Europe*, and though much defac'd by Time, is still distinguishable here. Notwithstanding the Admiration, which those who treat of it, affect to express of its wise Contrivance, it is plain, that it was casually establish'd; that it was produc'd not in a Cabinet, but a Camp; and owes much less to the Prudence of a Legislator, than to the Necessity of the Times which gave it Birth.

THE People that introduc'd it into *Britain*, and every where else, were a multitude of Soldiers, unacquainted with any thing but War: Their Leader, for the better carrying of it on, was invested with a sort of regal Power, and when it happen'd that the War continu'd long, he acqui'd a prescriptive Authority over those who had been accusom'd to obey his Orders; but this Authority was directed by the Advice of the other Officers, and dependant on the Good-liking of the Army, from which alone it was deriv'd: In like Manner, the first Revenues of this Leader, were nothing more than a Title to a larger Share in the common Booty, or the voluntary Contributions of the Soldiers out of the Wealth acquir'd under his Command. But Had he attempted to take a Horse or Cow, or any Part of the Plunder from the meanest Soldier, without his free Consent, a Mutiny wou'd certainly have ensu'd, and the Violation



lation of Property been reveng'd. From these Principles, we may naturally draw the whole Form of the *Saxon* or *Gothick* Government. When these Invaders were peaceably settled in their new Possessions, the General was chang'd into a King, the Officers into Nobles, the Council of War into a Council of State, and the Body of the Soldiery itself into a general Assembly of all the Freemen. A principal Share of the Conquests, as it had been of the Spoils, was freely allotted to the Prince, and the rest by him distributed according to Rank and Merit among his Troops and Followers, under certain Conditions agreeable to the *Saxon* Customs. Hence the different Tenures, and the Services founded upon them; hence the Vassallage, or rather Servitude of the conquer'd, who were oblig'd to Till the Lands which they had lost, for the Conquerors who had gain'd them, or at best, to hold them of those new Proprietors on such hard and slavish Terms, as they thought fit to impose. Hence likewise, the Riches of the Clergy, and their early Authority in the State: for those People being ignorant and superstitious in the same Degree, and heated with the Zeal of a new Conversion, thought they cou'd not do too much for their Teachers, but with a considerable Share of the conquer'd Lands, admitted them to a large Participation of

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Dominion itself. — Thus, without any settled Design, or speculative Skill, this Constitution in a manner form'd itself; and perhaps it was *the better* for that Reason, as there was more of Nature in it, and little of *political Mystery*, which wherever it prevails, is the Bane of publick Good. A Government so establish'd, cou'd admit of no Pretence of a superior Nature in the Person of a King, or an unalterable Right in the Succession. It cou'd never come into the Heads of such a People, that they were to submit to a bad Administration for Conscience sake; or, that their Liberties were not every Way as sacred as the Prerogative of their Prince. They cou'd never be brought to understand, that there was such a thing as Reason of State distinct from the common Reason of Mankind; much less wou'd they allow pernicious Measures to pass unquestion'd, or unpunish'd, under the ridiculous Sanction of that Name.

The Clergy w'd like both King and Nobles, at once protecting the Commons, and oppressing them: they protected them for their own Interest against the Crown upon certain Occasions; but oppos'd them with certain Exactions, and a Denial of all Justice against themselves. In this State the Government continued for a considerable Length of Time, till the Wisdom of two



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## LETTER LXI.

## SELIM to MIRZA.

I GAVE thee in my last a short Account of the first Rise and Construction of the Saxon Government, on very plain and simple Foundations. It was a mix'd State, and consequently limited, but the Limitations were not well ascertain'd: The different Powers that compos'd it, were mutually Checks upon each other; but to what Degree those Restraints were to be exercis'd, did not always sufficiently appear. The Nobles found the King too imperious, and the King the Nobles too incroaching; the Commons had Rights and Privileges, but with little Ability to make them good, unless when particular Conjunctions supply'd them with an extraordinary Force. The Clergy aw'd alike both King and Nobles, at once protecting the Commons, and oppressing them: They protected them for their own Interest against the Crown upon certain Occasions; but oppress them with infinite Exactions, and a Denial of all Justice against themselves. In this State the Government continued for a considerable Length of Time, till the Wisdom of two or



or three great Kings corrected many of its Errors, and brought the whole Machine into better Order; but the violent Invasion of the *Danes*, and much more that of the *Normans*, like a foreign Weight roughly laid upon the Springs, disturb'd and obstructed its proper Motions: Yet by Degrees, it recover'd itself again; and how ill soever the *Saxon* People might be treated, under the Notion of a Conquest, the *Saxon* Constitution was unsubdued. The new Comers relish'd Slavery no better than the old Inhabitants, and gladly join'd with them upon a Sense of mutual Interest, to force a Confirmation of their Freedom and the ancient Laws. Indeed, there was so great a Conformity between the Government of *Normandy* and that of *England*, the Customs of both Nations were so much the same, that unless the *Normans* by conquering this Island had lost their original Rights, and fought on Purpose to degrade themselves and their Posterity, it was impossible their Kings cou'd have a Right to absolute Power. When therefore they attempted to assume it, they were vigorously oppos'd. Civil Wars ensu'd, which ended to the Disadvantage of the Crown; but the Misfortune was, that in all these Struggles, the Nobles treated for the People, not the People for themselves; and therefore their Interests were much neglected, and the Advantages



vantages gain'd by the Nobles grew as heavy a Burthen to them as the very Powers they had taken from the King. It then became the Interest of the King to raise the People in Opposition to the Nobility; and they felt the Effects of this Jealousy, far more to their Advantage than they had done the Friendship of the Nobles; for in Process of Time, they grew a Match for them and the Crown itself; by which happy Alteration in their Circumstances, the whole Frame of the Government was chang'd, and a new Balance of Power introduc'd, better pois'd than it ever was before. Yet many principal Causes that brought about this great Revolution were purely accidental, and the Consequences of them unforeseen by those who laid them; so great a Share has Fortune in the Events which are generally attributed to Policy.



LETTER LXII.

SELIM to MIRZA.

THOU wilt be surpriz'd to hear, that the Period when the *English* Nation enjoy'd the greatest Happiness, was under the Influence of a *Woman*. As much as  
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we *Persians* shou'd despise a female Ruler; it was not till the Reign of Queen *Elizabeth*, that this Government came to an equal Balance, which is the true Perfection of it.

To shew what this happy Situation was, it will be necessary to give thee some Idea of what Parliaments had been till her Time.

THE Assembly of the People under the *Saxons*, was more properly a *Diet* than a *Parliament*. All the Freemen had a Right to be present there; but how far they had to *Vote* in it, is uncertain. It is probable, that in most Affairs they were determin'd by the Advice and Authority of the principal or leading Men.

AFTER the Invasion of the *Normans*, these Assemblies seldom met, and by Degrees, wholly lost their former Shape: The Commons were no longer present in them; and when afterwards they came thither by *Deputation* (not promiscuously, as before) the People were no great Gainers by it; for the whole Strength of the Government resided in the Barons and the Clergy, who did what they pleas'd in all Affairs. The Proceedings of the Commons cou'd not be free in their *Representative Body*, while they were feeble and oppress'd in their *Collective*. The Laws of *Vassallage*, and the Immunities of the Church hung heavy upon them, and



and hinder'd them from acting with any Vigour. Without the Nobles or Clergy on their Side, they durst refuse nothing to the Crown; and so strong was their Dependancy upon them, that we find in most of the Civil Wars, they blindly follow'd the Passions of both, and made or unmade Kings as they directed. But in return for their Services they got their Liberties confirm'd, and many of their Grievances redrest; they reveng'd themselves on the Ministers that oppress'd them, and obtain'd good Laws for the Common-wealth. Nor indeed, did any Parliament, *freely chosen*, ever consent to establish Slavery by Law, but their Right continued always *unretracted*, though *weakly* maintain'd.

SUCH was the Condition of the House of Commons for many Centuries; and that it was able to support itself at all under so many Disadvantages, shews a great natural Strength in its Constitution. That Strength was exerted by Degrees; its Privileges were considerably enlarg'd, and it became in Fact, as well as Name, a third Part of the Legislature. The Laws of Vassallage were broken through; the Estates of the Nobles were made alienable; the Weight of Property was transferr'd to the Side of the People. Many Accidents concurr'd to the same Effect. A Reformation in Religion was begun, by which



that mighty Fabrick of Church Power, erected on the Ruins of publick Liberty, and adorn'd with the Spoils of the Crown itself, was happily attack'd and overturn'd. The immense Possessions of the Clergy were taken away, and most of them bestow'd upon *the Commons*. They had now the greatest Share of the Lands of *England*, and a still greater Treasure in their Commerce, which they were beginning to extend and improve. Their Riches secured their Independancy; the Clergy fear'd them, and the Nobles cou'd not hurt them. In this State, Queen *Elizabeth* found *the Parliament*: The Lords and Commons were nigh upon a Level, and the Church in a decent Subordination. She had Skill enough to give to each its proper Weight, and yet keep her own Authority entire: She was the Head of this well-proportion'd Body, and supremely directed all its Motions. Thus, what in mix'd Forms of Government seldom happens, there was no Contest for Power in the Legislature; because no part was so high as to be uncontroul'd, or so low as to be oppress'd. The great End of Government was attain'd in the Satisfaction of the People, and every other Happiness follow'd *that*, as every Misfortune and Disgrace is sure to attend on their Discontent.

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## LETTER LXIII.

SELIM to MIRZA.

I ENDED my last Letter with the Felicity of *Elizabeth's* Reign: Very different was that of her Successor *James the First*: for his Character and Conduct were the reverse of hers. He endeavour'd to break the Balance of the Government by her so wisely fixt, and begun a Struggle for Power with his People, without one Quality that cou'd render him capable of going through with it to his Advantage: He had neither Courage, Ability, nor Address: He was condemn'd both at Home and Abroad; his very Favourites did not love him, though he sacrificed every thing to them: Yet by the single Force of Luxury, he so weaken'd the Spirit of the Nation, that he made great Advances towards effecting the Point he aim'd at, viz. rendering himself absolute: And that he did not compleat it, was rather owing to the Indigence to which he had reduc'd himself, and want of personal Resolution, than any Difficulties he met with. The Clergy, whom he corrupted among the rest, were very assistant to him, by preaching up

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Notions which they seem to have borrow'd from *our* Religion, of a Right Divine in Kings, and other such *Mahometan* Tenets, that had never been heard of in this Country. And they were reciprocally assisted by the King in the Introduction of certain Ceremonies, of little use but to encrease their own Authority. But there were many who disliked these Innovations, and their Opposition hinder'd them from spreading quite so far as the Court desir'd. These obstinate Protestants and Patriots were branded with the Name of Puritans, and much hated by *James*, and *Charles* his Son, who upon the Decease of the former, succeeded to his Kingdoms and Designs. He had many better Qualities than his Father, but as wrong a Judgment, and greater Obstinacy. He carried his Affection for the Clergy, and Abhorrence of the Puritans, to an Excess of Rigor and Rage. He agreed so ill with his Parliaments, that he soon grew weary of them, and resolv'd to be troubled with no more: None were call'd for several Years together, and all that time he govern'd as despotically as the *Sophi* of *Persia*. The Laws were either openly infring'd, or explain'd in the Manner he directed: He levied Money upon his Subjects against Privileges expressly confirm'd by himself. In short, his Passion for Power might have been fully gratified, if his more prevailing



prevailing one to Bigottry had not engag'd him in a senseless Undertaking, of forcing the same Form of Worship upon his Subjects in *Scotland*, as he had declar'd himself so warmly for in *England*. It is safer to attack Men in their Civil Rights, than their Religious Opinions: The *Scots*, who had acquiesc'd under Tyranny, took up Arms against Persecution. Their Insurrection made it necessary to call a Parliament; it met, but was instantly dissolv'd by the intemperate Folly of the Court. All Hopes of better Measures were put an End to, by this last Provocation. The *Scots* march'd into *England*, and were receiv'd by the *English*, not as Enemies, but as Brothers and Allies: The King, unable to oppose them, was compell'd to ask the Aid of another Parliament. A Parliament met, inflam'd with the Oppressions of fifteen Years: The principal Members of it were Men whom the Necessity and Danger of the Times had render'd equally able and determin'd: They resolv'd to make use of the Opportunity to redress their Grievances, and secure their Liberty; the King granted every thing that was necessary to either of those Ends; but what perhaps was really Concession, had the Appearance of Constraint, and therefore gain'd neither Gratitude nor Confidence: The Nation cou'd no longer trust the King, or if it might, particular



Men cou'd not, and the Support of those particular Men was become a National Concern: They had expos'd themselves by serving the Publick; the Publick therefore judg'd that it was bound in Justice to defend them. Nor indeed was it possible, when the Work of Reformation was begun, to keep People who were sore with the Remembrance of Injuries receiv'd, within the Bounds of a proper Moderation. Such a Sobriety is much easier in Speculation than it ever was in Practice. Thus partly for the Safety of their Leaders, and partly from a Jealousy of his Intentions, the Parliament drew the Sword against the King: But the Sword when drawn, was no longer theirs; it was quickly turn'd against them by those to whose Hands they trusted it: The honestest and wisest of both Parties were out-witted and over-power'd by Villains: The King perish'd, and the Constitution perish'd with him.

A PRIVATE Man, whose Genius was call'd forth by the Troubles of his Country, and form'd in the Exercise of Faction, usurp'd the Government. His Character was as extraordinary as his Fortune: He was Enthusiast enough to be agreeable to the Humour of the Times; and yet sensible enough to govern his Enthusiasm by the Rules of Prudence. He trampil'd on the Laws of the Nation, but he rais'd  
the



the Glory of it; and it is hard to say which he deserv'd most, a Halter or a Crown.

At his Death (which was a natural one in his height of Power) all Order was lost in the State: Various Tyrannies were set up, and destroy'd each other; but all shew'd a Republick to be impracticable. At last, the Nation growing weary of such wild Confusion, agreed to recall the banish'd Son of their murder'd King, and restor'd him without any Limitations, even such as had been legally obtain'd before the Troubles. Thus the Fruits of a tedious Civil War were lightly and wantonly thrown away, by too hasty a Passion for Repose. The Constitution reviv'd indeed again, but reviv'd *as sickly as before*: The ill Humours which ought to have been purg'd away by the violent Remedies that had been us'd, continu'd as prevalent as ever, and naturally broke out in the same Distempers. The King wanted to set himself above the Law; wicked Men encourag'd this Disposition, and many good Men were weak enough to comply with it, out of Aversion to those Principles of Resistance which they had seen so fatally abus'd.



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## LETTER LXIV.

SELIM to MIRZA.

**T**HE Methods pursued by *Charles* the second, in the Conduct of his Government, were in many Respects different from his Father's, though the Purpose of both was much the same. The Father always *Bully'd* his Parliaments; the Son endeavour'd to *Corrupt* them: The Father obstinately refus'd to change his Ministers, because he really esteem'd them as honest Men: The Son very easily chang'd *his*, because he thought they were all *alike* dishonest, and that his Designs might as well be carried on by one *Knave* as by another: The Father was a Tool of the Clergy, and a Persecutor, out of Zeal for his Religion: The Son was quite indifferent to Religion, but serv'd the Passions of his Clergy against their Enemies from Motives of Policy: The Father desir'd to be absolute at Home, but to make the Nation respectable Abroad; The Son assisted the King of *France* in his Invasions on the Liberties of *Europe*, that by his Help he might master those of *England*: Nay, he was even a Pensioner to *France*, and by so vile a Prostitution of his Dignity, set an Example to the Nobility of his Realm, to

self



sell *their Honour likewise for a Pension*; an Example, the ill Effects of which have been felt too sensibly ever since.

THUS, a Conduct the most infamous to the Prince, was also the most dangerous to the People; and Oppression was so much the more heavy, as it was not gilded with any outward Lustre.

YET with all these Vices and Imperfections in the Character of *Charles the second*, there was something so bewitching in his Behaviour, that the Charms of it prevail'd on many to connive at the Faults of his Government: And indeed, nothing is so hurtful to a Country, which has Liberties to defend, as a Prince who knows how at the same time to make himself *despotick and agreeable*: This was eminently the Talent of *Charles the second*, and what is most surprising, he possess'd it without any great Depth of Understanding.

BUT the principal Instrument of his bad Intentions, was a general Depravity of Manners, with which he took Pains to infect his Court, and thence the Nation. All Virtues, both publick and private, were openly ridicul'd; and none were allow'd to have any Talents for Wit or Business, who pretended to any Sense of Honour, or Regard to Decency.

THE King made great Use of these new Notions, and they prov'd very per-

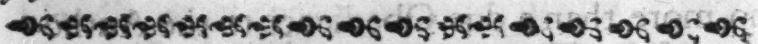


nicious to the Freedom, as well as Morals of his Subjects: But an Indolence natural to his Temper, was some Check to his Designs; and fond as he was of arbitrary Power, he did not pursue it any further, than was consistent with his *Pleasure and Repose*.

IN the following Reign, the Evil still encreas'd, as it had been justly apprehended.

THE Spirit of *Bigottry* was added to the Spirit of *Tyranny*, and an *enterprising* Temper to a *weak* Understanding: A Change of Religion was attempted as well as of Government, which rous'd those whom no Danger to the latter cou'd ever have alarm'd, and taught the Preachers of *Non-resistance* to *Resist*. A Revolution was evidently necessary to save the whole, and that Necessity produc'd one. —

KING *James* the second lost his Crown, and the Nation gave it to their Deliverer the Prince of *Orange*: The Government was settled on a new Foundation, agreeable to the antient *Saxon* Principles from which it had declin'd; and by a *Happiness* peculiar to itself, grew stronger from the *Shocks* it had sustain'd.



## LETTER LXV.

SELIM to MIRZA.

THE first Advantage gain'd by the *English* Nation in the change of their Govern-



Government, was the utter Extinction of those vain and empty Phantomes of *hereditary inalienable Right*, and a Power not subject to controul, which King *James* the first had conjur'd up, to the great Disturbance and Terror of his People. With *James* the second they were expell'd; nor can they ever be brought back again with any Prospect of Success, but by *that Family* alone, which claims from him. For which Reason it will eternally be the Interest of the People of *England* not to suffer such a Claim to prevail; but to maintain an Establishment which is founded on the Basis of their Liberty, and inseperably connected with it.

As the Parliament plainly dispos'd of the Crown in altering the Succession, the Princes who have reign'd since that time, cou'd pretend to none but a *Parliamentary Title*, and the same Force as the Legislature cou'd give to that, it also gave to the Privileges of the Subject.

THE Word *Loyalty*, which had long been misapplied, recover'd its original and proper Sense; it was now understood to mean no more than a due Obedience to the Authority of the King, in Conformity to the Laws, instead of a bigotted Compliance to the Will of the King, in Opposition to the Laws.

How great an Advantage this must be, will appear by reflecting on the Mischiefs that



that have been brought upon this Country in particular, from the wrong Interpretation of certain Names. But this is not the only Benefit that ensu'd from that happy Revolution. The Prerogative of the Crown had been till then so ill defin'd, that the full Extent of it was rather stop't by the Degree of *Prudence* in the Government, or of *Impatience* in the People, than by the Letter of the Law: Nay, it seem'd as if in many Instances the Law allow'd a Power to the King, entirely destructive to itself. Thus Princes have been often made to believe, that what their Subjects complain'd of as Oppression, was a legal Exercise of their Right; and no Wonder, if in disputable Points they decided the Question in Favour of their own Authority.

BUT now the Bounds of Prerogative were mark't out by express Restrictions; the Course of it became regular and fix'd; and cou'd no longer move obliquely to the Danger of the general System.

THOU wilt therefore observe this Difference between the Government in the Reign of Queen *Elizabeth*, and the State of it since the Revolution; that *Elizabeth* chose to rule by Parliaments, from the Goodness of her Understanding; but Princes now are forc'd to do so from Necessity; because all Expedients of governing without them are manifestly impracticable.



*enable* I will explain this to thee more distinctly when I write again. In the mean while, let me a little recall thy Thoughts from past Events, and the History of England, to the Remembrance and Love of thy faithful *Selim*, who is not become so much an *Englishman* as to forget his native *Persia*, but perpetually sighs for his Friends and Country amidst all that engages his Attention in a foreign Land.



LETTER LXVI.

*SELIM to MIRZA.*

**T**HE ancient Revenues of the Kings of *England*, consisted chiefly in a large Demesne of Lands, and certain Rights and Powers reserv'd to them over the Lands held of the Crown; by Means of which they supported the Royal Dignity without the immediate Assistance of the People, except upon extraordinary Occasions. But in Process of Time, the Extravagance of Princes, and the Rapaciousness of Favourites having wasted the best part of this Estate, and their Successors endeavouring to repair it by a tyrannical Abuse of those Rights and Powers, some  
of



of them, which were found to be most grievous, were bought off by the Parliament, with a fix'd Establishment for the Maintenance of the Household, compos'd of certain Taxes yearly rais'd, and appropriated thereto.

BUT after the *Expulsion of the Stuarts* the Expence of the Government being augmented for the Defence of the Succession, the Crown was constrained to apply to Parliament, not only for the Maintenance of its Household, which was settled at the beginning of every Reign, and in every Reign *considerably encreas'd*; not only for extraordinary Supplies, to which End Parliaments anciently were call'd; but for the ordinary Service of the Year.

THUS a continual Dependance on the People became necessary to Kings, and they were so truly the *Servants* of the Publick, that they receiv'd the *Wages* of it in Form, and were oblig'd to the Parliament for the Means of exercising their Royalty, as well as for the Right they had to claim it. Nor can this salutary Dependance ever cease, except the Parliament itself shou'd give it up, by empowering the King to raise Money without *limiting the Sum*, or *specifying the Services*. Such Concessions are absurd in their own Nature; for if a Prince is afraid to trust his People with a Power of supplying his Necessities upon a thorough  
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Knowledge of them, the People have no Encouragement to trust their Prince, or to speak more properly, his Minister, with so blind and undetermin'd an Authority.

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LETTER LXVII

SELIM to MIRZA.

**I**N providing for the Maintenance of their Kings, the People of *England* have been bounteous, even beyond what cou'd justly be expected; and this shews with what Security a Prince may rely upon his Parliament: but they do not seem to be sufficiently aware how great an Addition of *real Wealth* accrues to the Crown from the Disposal of all Offices and Employments, most of which it not only may bestow, but *resume* again at *Pleasure*.

Is not this very properly a *vast Estate* in the Possession of the King, since no Prince can Eat and Drink his whole Revenue, but must lay it out in Gratifications to his Favourites, his Ministers, and his Servants. Anciently the great Officers of the State, were all of them for *Life*, and many of them chosen by the People; Those only of the Household were immediately



diately Dependant on the King, and as he paid them out of his own immediate Income, it was his Interest to have *as few* as was consistent with his Dignity and Service. But now, that all the Officers of the Commonwealth, both Civil and Military, are nominated by the King, and Paid by him with the Money of the Publick; Now that so few hold their Places by *their good Behaviour*, or any lasting Tenure whatsoever, it is plainly the Interest of the Crown, to multiply Offices without End, because the Court is the richer for all the Money that is lavished to maintain them, tho' the Publick be impoverished and undone. In other Countries, the Profit of a Tax is diminished by the charge of collecting it; but here the Court does in effect gain as much upon the produce of a Subsidy, by that part of it which goes to the Collectors, as by that which comes into the Exchequer.

How can one hope, that a Prince should be desirous of reducing the National Expence, by lessening the number of Employments, when every new Salary that he gives, is a *new Fund of Wealth at his Disposal*, and the infallible Purchase of a *new Dependant*?

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## LETTER LXVIII.

SELIM to MIRZA.

**Y**OU have seen in my last, that from the time of King *James's* Deposition, annual Meetings of Parliament were become necessary to the carrying on the Government. But for fear the Representatives of the People should grow by frequent Commerce, and long Habit, too intimately acquainted with Courts and Ministers, it was thought expedient not long after, to pass a Law for the chusing a new Parliament once in every three Years; which Term has been since prolong'd to seven, perhaps upon very good Foundations; but further than this, it would be most imprudent for the Nation to trust its Deputies, tho' they were much less liable than they have sometimes been, to forget what they owe to their Constituents.

AMONG other Advantages gain'd to Liberty at *this its happy Restoration*, a free Exercise of their Religion was allowed to those who differ from the Rites of the English Church, which has been continued and secured to them ever since, with some short interruptions, that even the *Party* /  
which



which caused them, is now *ashamed of*. Nor has any thing contributed more than this, to the Peace and Happiness of the Government, by gaining it the Affection of all its Subjects; a Point of more importance to Society, than any speculative Opinions whatsoever.

THE Act which settled the Succession of these Realms on the Family now Reigning, is the last and greatest Bulwark of the British Freedom: It is a Covenant between the People and their Sovereign, so much the more Binding and Irrefragable, as it is founded on a true Sense of their mutual Interests, and admits of no Pretence on either side, of having been forcibly impos'd, or unwarily accepted.

THIS Succession was facilitated and secured by the Union of *Scotland* with *England*; and *Great-Britain* became infinitely stronger, by being undivided and entire.

ONE Condition of this Union, was the admitting sixteen *Scotch* Peers, chosen by the whole Body of the Peerage, into the *English* House of Lords, but upon a Tenure very different from the rest, being to sit there only for the Duration of the Parliament, at the end of which, a new Election must be made. If those *Elections* are *Uninfluenced* and *Free*, this Alteration in the *English* Constitution, may prove very much



much to its Advantage, because such a Number of independant Votes will balance any Part of the House of Peers, over which, in any future Parliament, the Court may have obtain'd too great an Influence; but if they shou'd ever be chosen by Corruption, and have no Hopes of sitting there again, except by an unconstitutional Dependance on the Favour of a Court, then such a Number added to the others, will grievously endanger the Constitution, and the House of Lords, instead of being, as it ought, a mediating Power between the Crown and People, will become a Sort of *Anti-chamber to the Court*, a meer Office for executing and authorising the Purposes of a Minister.

I HAVE NOW, my dear MIRZA, traced thee out a general Plan of the *English* Constitution, and I believe thou wilt agree with me upon the Whole, That a better can hardly be contrived, the only Misfortune is, that so good a one can hardly be preserved.

PHILOSOPHERS, no Doubt, may imagine very perfect Schemes of Policy; but then they should be administred by Philosophers; for, if they are left to common Men, that Ideal Perfection is soon destroyed. We have seen how the Iniquity of the *Mollas* has corrupted that most holy Form of *Worship*, which came down with the *Alcoran* from Heaven; and if a Form of Government also were sent down, I make no doubt but



but it would be turn'd into a Tyranny in the Course of a few Centuries, except the same Wisdom that established it, would also take care of its Execution.



## LETTER LXIX.

SELIM to MIRZA.

**I**N former Reigns, when Parliaments were laid aside, for any Length of Time, the whole Authority of the State was lodged in the Privy Council, by the Advice and Direction of which, all Affairs were carried on. But these Counsellors being *chosen* by the King, and depending on his Favour, were too apt to advise such Things only, as they knew would be most agreeable; and thus the Interests of the Nation were often sacrificed to the Profit and Expectations of a few Particulars. Yet still, as on extraordinary Occasions, the King might be forced to call a Parliament, the Fear of it was some Check to their Proceedings; and a Degree of Caution was natural to Men who foresaw they should sooner or later be called to an Account. But let us suppose, that any future Prince could wholly *influence the Election of a Parliament*, and make the

Mem-



Members of it dependant on himself, what would be the Difference between that Parliament and a Privy Council? Would it speak the Sense of the Nation, or of the Court? Would the Interest of the People be consider'd in it, or that of their Representatives? They would only differ in this Respect, that one, being accountable to no Body, might be absolutely free from all Restraint, which with the Terror of a Parliament hanging over them, the other never could.

THIS is the only imaginable Method, by which the Liberty of the *English* Nation can be attack'd hereafter; and tho' certainly this might bring it into Danger, yet the Peril is greater to the Man who shall make the Attempt: For there is a formidable Spirit in the People, that may be lull'd, but not easily laid asleep; and Corruption itself may break, when swell'd too far.

BUT thou wilt ask, To what End should a Court do this? Why should a King of *England* go about to destroy a Constitution, the Maintenance of which would render him both Great and Happy?

I REPLY, That a King indeed can have no Inducement to make such an Experiment, but a Minister may find it necessary for his own Support; and happy would it have been for many Countries, if the Master's Interest had been consider'd by the Servant,  
half



half so warmly as the *Servant's* by the *Master*.

IF a Man who travels thro' *Italy*, was to ask, what Advantage all the Riches in Religious Houses are to the Saints they are dedicated to, it would be impossible to satisfy his Demand: But the Priests, who are really Gainers by them, know that they pillage the People to good Purpose; and make Use of a *venerable Name*, not from any Regard they have to it, but to cover and secure their own Extortion.



## LETTER LXX.

SELIM to MIRZA at *Ispahan*.

From *London*.

I CAME up from the Country, with the Gentleman in whose Company I went down, and as we were now become very well acquainted, the Pleasure I found in his Conversation, made me less sensible of the Badness of the Roads, which else I should have murmur'd at extremely, and consider'd as a Proof of the *Disregard to publick Utility*, which seems to be growing the Characteristick of the *English* — At the



End of our Journey, I observ'd to him, with a good deal of Surprise, in how naked and defenceless a Condition the whole Island appear'd to lie: Not a Town that had a Wall or Ditch about it; not a Castle that had a single Cannon mounted; the very Ports and Magazines of naval Stores so little fortified, as to be liable to an Insult. — I don't believe, said I, that there is a Hord of *Indian* Savages so incapable of Defence as all this Country, were an Enemy got within it. None can get within it, answer'd he. — The Sea which surrounds us is our *Wall*, and the most impregnable of any. If that Wall (return'd I) cannot be *forc'd*, at least it may be *surpriz'd*: The Extent of it is too great to be so guarded, as that no part of it shall be open some time or other. When I consider the Uncertainty of your Protection, I am astonish'd at the fulness of your Confidence. You do by your Country as by your Women; you expose it to the Attacks of each Invader, and rely for its Defence on the Wind and Sea, a Security no more to be depended on, than the Inclinations of a Lady. — We have Experience of its Safety, answer'd he; five or six such Attempts have been made upon us, and not one of them succeeded. — I still hold to my Comparison, replied I, of your Country to your Women: Both may have escap'd nineteen  
K Attacks,



Attacks, and yet be carried at the twentieth; especially if we shou'd suppose any Concurrence of Passions from within, to invite the Ravisher, or weaken the Resistance. But, said he, we have an Army to defend us in Case of an Invasion; an Army maintain'd in time of Peace, and the best aguerried of any Troops in Europe that have never seen an Enemy.

TRUE, said I; but I heard you the other Day declare very warmly for reducing them.—I did so, answered he, and do so still, from a Jealousy of the use that may be made of them. They are design'd to oppose a Foreign Enemy, but they may be employ'd to Civil Purposes as well as Military; they may be submitted to the Discipline of a Minister as well as of a General; the very Rewards and Punishments which are necessary for keeping them in Order, may be under a Ministerial Direction: In short, they may be so twisted, turn'd, and chang'd, as to become the Troops of the Minister, not of the State.

If an Army, said I, be necessary for your Defence, you shou'd take Care that no Body may have Power to employ it for your Destruction: If that Security cannot be obtain'd, you must endeavour to defend yourselves without it, or at least, with as small a part of it as is possible, because the nearest Danger is the Greatest: But give me



me leave to say, that were I an *Englishman*, I should be terribly uneasy at *this Dilemma*, and wish extremely that some *Expedient* cou'd be found to lessen the Danger *on one Side*, without encreasing it *on the other*. I have been told, that in a neighbouring Republick, numerous Forces are constantly kept up, without any Danger at all to the Constitution; the single Reason of which, I take to be, that *the Republick itself is at the Head of them*, and can't be suppos'd to employ them *against itself*: But were another Power to Model and Command them, it is manifest, that a Danger might arise. In such a Case therefore, it shou'd seem prudent to lay *that Power* under *proper Limitations*; and methinks, wheresoever it was lodg'd, there wou'd be no Cause to oppose those Limitations; because the more *safe* it can be made, the more *durable* and *easy* it will be.

WHY have former Kings of *England* been oblig'd to part with Rights that undeniably belong'd to them, as the ancient Prerogatives of their Crown? Because the *Use* of them was *dangerous* to their People. — Had the dangerous Part of them been *remov'd*, the beneficial might still have been *retained*; but by resolving to *give up neither*, they *lost both*. The Argument is yet stronger, in a Point where *Prerogative* cannot be pretended.



It is therefore the Interest of the Governor, as well as of the governed, to make whatever is necessary agreeable; and of all Mistakes in Policy, the greatest is, to confound what is hurtful, with what is necessary.

FAR be it from me, replied my Friend, to desire to see a standing Army made agreeable.

I understand you, said I, you are afraid of the Unpopularity of the Sound: But when for want of that Army your Tenants Houses are burnt about their Ears, and the whole Country ravag'd and laid waste, you may chance to grow Unpopular the other Way; and to find that a well regulated Provision for your Safety and Defence, is more agreeable than Weakness and Desolation.

WHAT wou'd you have us do? replied he warmly. We are liable to be hurt so many Ways, that we don't know what to avoid, or what to chuse. The best Provisions we can make for our Security, may be perverted and applied to our undoing. The Truth is, that no single Thing is perfect, and Government less perfect than any other, because compos'd of so many various Parts, and dependant on so many different Springs. The Love of Liberty is attended with Anxieties, which Servitude is a Stranger to; but, Servitude



is attended with a *Baseness* which our Nature makes us loath: It may be *easier* to sit quietly in Prison, and solicit the good Graces of the Jailor; but a generous Mind will rather struggle through the Bars, let the Pain be what it will, as long as there is any Opening left to encourage the Attempt. And if *Those* who defend their Liberties are liable to *Errors* and *Miscarriages*, which give their *Enemies* a great Advantage over them, those *Enemies* themselves are no less liable to *Weakness* and *Mismanagement*, which often render their most *pernicious Schemes abortive*, and turn the Mischief on the Heads of the Contrivers.



LETTER LXXI.

SELIM to MIRZA at *Ispahan*.

From *London*.

THE other Morning, a Friend of mine came to me, and told me, with the Air of one who brings an agreeable Piece of News, that there was a Lady who most passionately desir'd the Pleasure of my Acquaintance, and had commission'd him to carry me to see her. — I will



not deny to thee, that my Vanity was a little flatter'd with this Message; I fancy'd she had seen me in some publick Place, and taken a Liking to my Person; not being able to comprehend what other Motive cou'd make her send for a Man she was a Stranger to in so free and extraordinary a Manner. I painted her in my own Imagination very young, and very handsome, and set out with most pleasing Expectations, to see the Conquest I had made. But when I arriv'd at the Place of Assignment, I found a little old Woman very dirty, encircled by four or five strange Fellows, one of whom had a Paper in his Hand, which he was reading to her with all the Emphasis of an Author.

My coming in oblig'd him to break off, which put him a good deal out of Humour; but the Lady, understanding who I was, receiv'd me with a great deal of Satisfaction, and told me, she had long had a Curiosity to be acquainted with a *Mahometan*: For you must know (said she) that I have applied myself particularly to the Study of *Theology*, and by profound Meditation and Enquiry have formed a Religion of my own, much better than the *vulgar one* in all Respects. I never admit any Body to my House, who is not distinguish'd from the *common Herd of Christians* by some extraordinary Notion

in



in Divinity: All these Gentlemen are eminently *Heretical*, each in a Way peculiar to himself: They are so good to do me the Honour of instructing me in their several Points of Faith, and submit their Opinions to my Judgment. Thus, Sir, I have compos'd a private System, which must necessarily be perfecter than any, because it is collected out of all; but to compleat it, I want a little of the *Koran*, a Book which I have heard spoken of mighty handsomely, by many learned Men of my Acquaintance: And I assure you, Sir, I shou'd have a very good Opinion of *Mahomet* himself, if he was not a little too hard upon the Ladies. Be so kind therefore to *initiate* me in your *Mysteries*, and you shall find me very *docile* and very *grateful*.

MADAM, replied I in great Confusion, I did not come to *England* as a *Missionary*, and was never vers'd in *Religious Disputation*. But if a *Persian Tale* wou'd entertain you, I cou'd tell you one, that the *Eastern Ladies* are mighty fond of.

A *Persian Tale*! cry'd she; Have you the Insolence to offer me a *Persian Tale*! Really, Sir, I am not us'd to be so affronted; and must desire you to come no more within these Doors, for I have no Leisure to throw away upon a *Tale-teller*.



As these Words, she retir'd into her Closet, with her whole Train of Melancholy Physicians, and left my Friend and me to go away, as unworthy any further Communion with her.



## LETTER LXXII.

SELIM to MIRZA at Ispahan.

From London.

WOULDS' T thou know, Mirza, the present State of *Europe*? I will give it thee in very few Words. — There is *one Nation* in it, which thinks of nothing but how to prey upon the *others*; while the *others* are entirely taken up with preying upon *themselves*. There is *one Nation* where Particulars take a Pride in the Glory of their Country; while in the *others* no Glory is consider'd, but that of raising or improving a vast Estate. There is *one Nation* which, though able in Negotiation, puts its principal Confidence in the *Sword*; while the *others* trust wholly to the *Pen*, though incapable of using it with Advantage. There is *one Nation* which invariably pursues a great Plan of general Dominion; while the *others* are pursuing little Interests,



terests, through a Labyrinth of *Changes* and *Contradictions*. What, *Mirza*, dost thou think will be the Consequence? Is it not probable that *this Nation* will in the End be Lord of all the rest, even as all the Religions of the Earth must at last be overpowered \* by that of *Mahomet*, which is simple, uniform, and founded upon Force; whereas the rest are rent in Pieces by their Divisions, and weak by the very Frame of their Institutions.



LETTER LXXIII.

SELIM to MIRZA at *Ispahan*.

From London.

I WAS the other Day in a Coffee-house, where I found a Man declaiming upon the present State of *Persia*, and so warm for the Interests of *Kouli Can*, that if it had not been for his Language and his Dress, I shou'd have took him for a *Persian*.

SIR, said I, are you acquainted with *Kouli Can*, that you concern yourself thus about him? No, said he, I was never out

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\* The *Mahometans* are taught by the *Alcoran*, that sooner or later all the World will be submitted to their Law.



of *England*; but I love the *Persians* for being Enemies to the *Turks*.

WHAT Hurt have the *Turks* done you, answer'd I, that you bear such Enmity against them?

SIR, replied he, I am afraid they shou'd hurt the *Emperor*, whose Friend I have always declar'd myself.

I enquir'd of a Gentleman that sat by me, who this FRIEND OF THE EMPEROR'S might be, and was told that he was a Dancing Master in *St. James's-street*.

FOR my Part (said a young Gentleman finely drest, that stood sipping a Dish of Tea by the Fire-side) I don't care if *Kouli Kan*, and the Great *Turk*, and all the *Persians* and Emperors in *Europe* were at the bottom of the Sea, provided *Farinelli* be but safe.

THE Indifference of this Gentleman surpriz'd me more than the Importance of the other.

If you are concern'd for *Farinelli*, said a third (who they told me was a Chymist) persuade him to take my Drop, and that will secure him from the Humidity of the *Engliss* Air, which may very much prejudice his Voice.

WILL it not also make a Man of him again, said a Gentleman to the Doctor? After the Miracles we have been told it has perform'd, there is nothing more wanting.



ing but *such a Cure* to compleat its Reputation.

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LETTER LXXIV.

SELIM to MIRZA at *Ispahan*.

From *London*.

A FRIEND of mine was talking to me some Days ago, of the Spirit of Enthusiasm, which appear'd so strongly in the first Professors of our Religion; and, as he pretended, in the Prophet himself: To that chiefly he ascrib'd their mighty Conquests, and observ'd, that there needed nothing more to render them invincible, such a Spirit being constantly attended with a Contempt of Pleasure and of Ease, of Danger and of Pain. — If, said he, the Enthusiasts of this Country in the Reign of *Charles* the first, had been united among themselves, like the *Arabians* under *Mahomet* and his Successors; I make no Doubt, but they might have conquer'd all *Europe*: But unhappily their Enthusiasm was directed to different Points; some were Bigots to the Church of *England*, some to *Calvin*, some to particular Whimsies of their own; one Set of them run mad for a Re-



publick, others were no less out of their Wits in the Love of Monarchy; so that instead of making themselves formidable to their Neighbours, they turn'd the Edge of their Fury against each other, and destroy'd all Peace and Order here at Home. Yet as much as our Ancestors suffer'd then by the wrong Direction of their Zeal, I wish the present Age may not suffer more by the total Want of it among us. There is so cold and lifeless an Unconcern to every Thing but a narrow private Interest; we are so little in earnest about Religion, Virtue, Honour, or the Good of our Country; that unless some Spark of the ancient Fire shou'd revive, I am afraid we shall jest away our Liberties, and all that is serious to our Happiness. If the great Mr. Hampden had convers'd with our modern Race of Wits, he wou'd have been told, that it was a ridiculous Enthusiasm, to trouble himself about a trifling Sum of Money, because it was rais'd against the Privileges of the People, and that he might thrive better by Patience and Submission.

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publick, others were no less out of their  
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LETTER LXXV.

SELIM to MIRZA at Ispahan.

From London.

THERE is a new Science produc'd  
 in Europe of late Years, entirely un-  
 known to any former Age, or to any  
 other Part of the World, which is call'd  
 TREATY LEARNING. I have been set  
 into a general Idea of it, by a very ir-  
 genious Friend of mine, who has acquir'd  
 a considerable Talent in it, having serv'd  
 an Apprenticeship of twenty Years under  
 different Masters in Foreign Courts, and  
 made, in a Political Sense, the Tour of  
 Europe. He tells me, it is a very exten-  
 sive Study; for not only the Rights of  
 every Prince, but their Inclinations to the  
 Rights of any other are therein set forth  
 and comprehended. This has branch'd it  
 self out into an Infinity of separate and se-  
 cret Articles, Engagements, Counter-Engage-  
 ments, Memorials, Remonstrances, Declara-  
 tions; all which the learned in this Science  
 are requir'd to know perfectly by Heart,  
 that they may be ready upon Occasion to  
 apply them, or elude their Application,

as



as the Interest of their Masters shall demand.

He shew'd me ten or twelve Volumes lately publish'd, consisting only of the Treaties which have been made since the beginning of this Century, four or five of which were quite fill'd with those of *England*.

SURE, said I, this huge Heap of Negotiations cou'd never have been employ'd about the Business of this little Spot of Earth for so small a space of Time as *thirty Years*! No, — The Affairs of all *Europe* must be settled in them, for the next Century at least. — For the next Session of Parliament, answer'd he; these Political Machines are seldom mounted to go longer than that Period, without being taken to Pieces, or new-wound up.

BUT how, said I, cou'd *England*, which is an Island, be enough concern'd in what passes on the Continent, to undergo all this Labour in adjusting it?

O, replied he, we grew weary of being confin'd within the narrow Verge of our own Interests; we thought it lookt more considerable to expatiate, and give our Talents Room to Play. But this was not the only End of our continual and restless Agitation: It may frequently be the Interest of a Minister, if he find Things in a Calm, to trouble the Waters, and work up a Storm.



Storm about him; if not to perplex and confound those *above him*, yet to embarrass and intimidate the *Competitors or Rivals* of his Power.

PERHAPS too, there might be still a deeper Motive: These Engagements are for the most part pretty chargeable; and those who are oblig'd to make them good, complain that they are much *the poorer for them*; but it is not sure, that *those who form them* are so too. —

As far, said I, as my little Observation can enable me to judge of these Affairs, the multiplicity of your Treaties is as hurtful as the multiplicity of your Laws. In *Asia*, a few plain Words are found sufficient to settle the Differences of Particulars in a State, or of one State with another; but here you run into *Volumes* upon both; and what is the Effect of it? Why after great Trouble and great Expence, you are as far from a Decision as before; nay, often more puzzled and confounded. The only Distinction seems to be, that in your Law Suits, perplexing as they are, there is at last, a *Rule of Equity* to resort to; but in the other Disputes, the last Appeal is to the *Iniquitous Rule of Force*, and Princes treat by the Mouths of their great Guns, which soon demolish all the Paper on both Sides, and tear to Pieces every *Cobweb of Negotiation*.

L E T.



and had the Wealth of Christendom in his  
 those, who without looking back to the

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S E L I M to M I R Z A at I s p a h a n .

From London.

I WAS lately at a Tavern with a Set of  
 Company very oddly put together:  
 There was a Country Gentleman, a Man  
 of honest Principles, but extreamly a Bigot  
 to his Religion, which was that of the  
 Church of Rome; there was a Lawyer,  
 who was moderate enough in Matters of  
 Belief, but zealous in the Cause of Civil  
 Liberty; there was a Courtier who seem'd  
 not to believe any thing, and to be angry  
 with every Body that did.

THIS last, very rudely attackt the  
 Faith of the poor Country Gentleman, and  
 laid open to him the Frauds of the Roman  
 Priesthood, who by slow, but regular De-  
 grees, had erected such a Tyfanny over  
 the Minds and Spirits of the People, that  
 nothing was too gross for them to impose,  
 or too arrogant to assume. He set forth  
 the vast Difference between a Bishop in the  
 Primitive Ages of Christianity, who was a  
 Receiver of Charities for the Poor, and a  
 Pope, with a tripple Crown upon his Head,  
 and



and half the Wealth of Christendom in his Treasury. He lamented the Simplicity of those, who without looking back to the Original of Things, imagine that all is Right which they find *Establisb'd*; and mistake the *Corruptions of a System* for the *System itself*; He inveigh'd against the Pessimanimity of others, who though they see the Corruptions, and detest them, yet suffer them to continue *un-reform'd*, only because they have been tolerated so long; as if any Evil was less dangerous, by being grown *Habitual*.

He concluded, by declaiming very eloquently on the Use and Advantage of *Free Thinking*, that is, of doubting and examining every Article propos'd to our Belief, which alone cou'd detect these Impositions, and confound the ill Purposes of their Authors.

His Antagonist had little to reply; but intrench'd himself in the Necessity of submitting to the Authority of the Church, and the Danger of allowing private Judgment, to call in Question her Decisions.

The Dispute wou'd have been turn'd into a Quarrel by the Zeal of one, and the Asperity of the other, had not the Lawyer very seasonably interpos'd, who, addressing himself to the Advocate for Freedom, desir'd to know, whether *Liberty in Temporals* was not at least as important to Mankind,

as



as *Liberty in Spirituals*? How then comes it, that you who are so warm for the Maintenance of *the Last*, are so notoriously indifferent to the *First*? To what shall we ascribe the mighty Difference between your **POLITICAL** and **RELIGIOUS FAITH**? and whence is it that the former is so *easy*, and the latter so *intractable*? Can *those* who are thus quicksighted in the Frauds of *Eccllesiastical Dominion*, see no juggling at all in their *Civil Rulers*? Are the *Impositions* less glaring or more tolerable, which *they* both acquiesce in and support, than those which they so violently oppose? Let us take the very Instance you have given. — Is a *Pope* more *unlike* to a *Christian Bishop*, than a *sole Minister* to an *Officer of a free State*? If you look back to the *Original* of Things, what *Traces* will you find of *such an Office*? In what ancient Constitution can you discover the Foundations of *such a Power*? Is not this a most manifest *Corruption*, growing out of ten thousand *Corruptions*, and naturally productive of ten thousand more. If you say these are *Mysteries of State*, and therefore *not to be examin'd*; I am sure the *Mysteries* you attack, have at least as good a Title to your *Respect*; and less *Mischief* will attend on their remaining not subject to *Enquiry*.



OR will you borrow the Arguments of your Adversary, and plead the *Necessity of Submission*, and the *Danger* of setting up *Reason* against *Authority*? If so, I wou'd only put you in Mind, that *all Authority flows from Reason*, and ought to lose its Force in Proportion as it deviates from its Source.

IT is a Jest to say, that Mankind cannot be govern'd without *these Impositions*; they were govern'd happily before *these* were *invented*, much more happily than they have been ever since: As well may it be said, that Christian Piety, which was establish'd in Plain-dealing and Simplicity, must be supported by the Knavery and Pageantry introduc'd of late Ages by the Church of *Rome*. But the Truth is, that most Men do in the State, just what you complain of in Religion; they *maintain Abuses by Prescription*, and make the *bad Condition Things are in*, an Argument for letting them *grow worse*.

I don't know, said I, interrupting him, whether the Gentleman is not rather too bold in carrying his Doubts so far into Religion; perhaps he wou'd do better to submit; at least we *Mahometans* are so taught. But this I am sure of, that a *blind Confidence in temporal Affairs*, agrees very ill with *Doubt in Spirituals*. A free Enquirer into Points of Speculation, shou'd  
beyond



beyond all others be ashamed of a tame Compliance in Points of Action.

THE *unthinking* may be passive from Delusion, or at least from Inadvertency; but the *greatest Monster and worst Criminal* in Society, is a FREE-THINKING-SLAVE.

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### LETTER LXXVII.

SELIM to MIRZA at *Ispahan*.

From *London*.

EVERY Nation has some peculiar Excellence, by which it is distinguish'd from its Neighbours, and of which without Vanity it may boast: Thus *Italy* produces the finest *Singers*, *England* the stoutest *Boxers*; *Germany* the profoundest *Theologians*; and *France* is incomparable for its *Cooks*. This last Advantage carries the Palm from all the rest, and that Nation has great Reason to be proud of it, as a Talent of universal Currency; and for which all other Countries do them Homage: On this single Perfection depends the Pleasure, the Magnificence, the Pride, nay the Reputation of every Court in *Europe*: Without a good *French Cook* there is no Embassador can possibly do his Master's Business; no

Secretary



Secretary of State can hold his Office, no Man of Quality can support his Rank and Dignity. A Friend of mine who frequently has the honour to Dine at the Tables of *the Great*, for which he pays no higher price than *his Vote in Parliament*, has sometimes obliged me with the Bill of Fare, and (as near as he cou'd) an Estimate of the Charge which these genteel Entertainments are attended with. I told him, that their Dinners put me in mind of what I had heard about their Politicks: They are *Artificial, Unsubstantial, and Unwholsome*, but at the same time most *ruinously Expensive*. Sure, said I, your *Great Men* must have *Digestions* prodigiously sharp and strong, to carry off such a load of various Meats as are serv'd up to them every Day! They must not only be made with *Heads*, and *Hearts*, but with *Stomachs* very different from other People!

Not in the least, answered he—They seldom touch any of the Dainties that are before them: Those Dainties, like the Women in your Seraglio's, are more intended for *Ornament* than *Use*. There is always a plain Dish set in a Corner, a homely joint of *English Beef* or Mutton, on which the Master of the Feast makes his Dinner, and two or three choice Friends, who are allowed to have a Cut with him, out of special Grace and Favour, while the  
rest



rest are languishing in vain for such a Happiness, and piddling upon Ortolans and Truffles.

I HAVE seen a poor Country Gentleman sit down to one of these fine Dinners, with an extream dislike to the *French* Cookery; yet, for fear of being counted Unpolite, not daring to refuse any thing that was offer'd him; but cramming and sweating with the struggle between his Aversion and Civility.

WHY then, said I, this continual Extravagance? Why this number of Victims daily sacrificed to the Dæmon of Luxury? How is it worth a Man's while to undo himself, perhaps to undo his Country, that his Board may be grac'd with Pates of Perigord, when his Guests had rather have the Fowl from his Barn-door? Your comparison of the Seraglio will not hold; for tho' indeed there is an unnecessary Variety, yet they are not *all* serv'd up to us *together*; we content ourselves with *one* or *two* of 'em at a Meal, and reserve the rest for future Entertainments. I concluded, with repeating to him a Story, which is taken out of the Annals of our Kings.

SCHAH ABBAS, at the beginning of his Reign, was more luxurious than became so great a Prince. One might have judg'd of the vastness of his Empire, by the Variety of Dishes at his Table: Some were sent him from the *Tigris* and *Euphrates*, others



others from the *Oxus* and *Caspian* Sea. One Day, when he gave a Dinner to his Nobles, *Mahomet Ali*, Keeper of the three Tombs, was placed next to the best Dish of all the Feast, out of respect for the Sanctity of his Office: But instead of falling too, and eating heartily, as *Holy Men* are wont to do, he fetch'd a dismal Groan, and fell a Weeping. *Schab Abbas*, surpriz'd at his Behaviour, desir'd him to explain it to the Company: He wou'd fain have been excus'd; but the *Sopbi* order'd him on pain of his Displeasure, to acquaint them with the cause of his Disorder.

Know then, said he, O Monarch of the Earth, that when I saw thy Table cover'd in this manner, it brought to my mind a Dream, or rather Vision, which was sent me from the Prophets whom I serve: On the seventh Night of the Moon *Rhamazan*, I was sleeping under the shade of the sacred Tombs, when, methought, the Holy Ravens of the Sanctuary bore me up on their Wings into the Air, and in a few Moments conveyed me to the lowest Heaven, where the Messenger of God, on whom be Peace, was sitting in his luminous Tribunal, to receive Petitions from the Earth. Around him stood an infinite throng of Animals, of every species and quality, which all joined in preferring a Complaint against thee, *Schab Abbas*, for destroying them wantonly and tyrann-



tyrannically, beyond what any Necessity cou'd justify, or any natural Appetite demand.

It was alledged by them, that ten or twelve of them were often murder'd, to compose one Dish for the niceness of thy Palate; some gave their Tongues only, some their Bowels, some their Fat, and others their Brains, or Blood. In short, they declared, such constant Waste was made of them, that unless a stop was put to it in time, they should perish entirely by thy Gluttony. The Prophet hearing this, bent his Brows, and order'd six Vultures to fetch thee alive before him: They instantly brought thee to his Tribunal, where he commanded thy Stomach to be open'd, and examined whether it was bigger or more capacious, than those of other Men: When it was found to be just of the common size, he permitted all the Animals to make Reprisals on the Body of their Destroyer; but before one in ten thousand cou'd get at thee, every particle of it was devoured; so ill-proportion'd was the Offender to the Offence.——

THIS Story made such an Impression on the *Sophi*, that he would not suffer above one Dish of Meat to be brought to his Table ever after.





LETTER LXXVIII.

TO IBRAHIM MOLLAC at *Ispahan*.

From *London*.

YES, holy *Mollac*, I am more and more convinc'd of it; Infidelity is certainly attended with a Spirit of Infatuation. The Prophet hurts the Understandings of all those who refuse to receive his holy Law; He punishes the Hardness of their Hearts, by the Depravation of their Judgments. How can we otherwise account for what I have seen since my Arrival among Christians?

I HAVE seen a People, whose very Being depends on Commerce, suffer *Luxury* and the *heavy Load of Taxes* to ruin their Manufacturers at home, and turn the Balance against them in foreign Trade! —

I HAVE seen them Glory in the Greatness of their Wealth, when they are reduc'd every Year to carry on the Expences of the Government, by robbing the very *Fund* which is to ease them of a Debt of *Fifty Millions*!



I HAVE seen them *fit out Fleets, augment their Forces*, express continual *Fears* of an *Invasion*; and all the while hug themselves in the Notion of being blest with a *profound and lasting Peace*!

I HAVE seen them wrapt up in full Security, upon the flourishing State of *Publick Credit*, only because they had a *prodigious Stock of Paper*, which now indeed, they circulate as Money; but which the first Alarm of a Calamity, may in an Instant make *meer Paper* of again!

I HAVE seen them constantly busied in *passing Laws* for the better Regulation of their *Police*, and never taking any Care of their *Execution*; loudly declaring the Abuses of their Government, and quietly allowing them to encrease!

I HAVE seen them distressed for want of *Hands* to carry on their Husbandry and Manufactures, yet permitting some thousands of able Men to *beg* about their Streets, or breeding up ten times that Number to be *Lazy*, under a Notion of being *Learned*!

I HAVE seen them make such a *Provision for their Poor*, as wou'd relieve all their Wants; if well applied, and suffer a third Part of them to *Starve*, from the *Roguary* and *Riot* of those entrusted with the Care of them!

But  
I know, it will end in the ruin of the Nation. Do not imagine, that this Matter will



BUT the Greatest of all the Wonders I have seen, and which most of all proves their Infatuation, is, that they profess To MAINTAIN LIBERTY BY CORRUPTION!



## LETTER LXXIX.

SELIM to MIRZA at *Ispahan*.

From *London*.

**I** FELICITATE Thee, *Mirza*, on thy new Dignity; I bow myself reverently before thee, not with the Heart of a Flatterer, but a Friend: The Favour of thy Master shines upon thee; he has rais'd thee to the right Hand of his Throne; the Treasures of *Persia* are committed to thy Custody: If thou behavest thyself honestly and wisely, I shall think thee much Greater from thy *Advancement*; if otherwise, much *Lower* than before. Thou hast undertaken a Charge very important to thy Prince, and to his People; both are equally concern'd in thy Administration, both have equally a Right to thy Fidelity. If ever thou shalt separate their Interests, if thou shalt set up the one against the other, know, it will end in the Ruin of *Both*. Do not imagine, that thy Master



will be richer by draining his Subjects of their Wealth: Such Gains are irreparable Losses; they may serve a present sordid Purpose; but dry up the Sources of Opulence for Futurity. I wou'd recommend to thy Attention and Remembrance, the Saying of a famous *English Treasurer* in the happy Reign of *Queen Elizabeth*. I don't love, said that truly able Minister, to see the Treasury swell like a distemper'd Spleen, when the other Parts of the State are in a Consumption. — Be it thy Care to prevent such a Decay; and, to that End, not only save the Publick all unnecessary Expence, but so digest and order what is needful, that *Perplexity* may not serve to cover *Fraud*, nor *Incapacity* lurk behind *Confusion*. Rather submit to any Difficulty and Distress in the Conduct of thy Ministry, than *Anticipate* the Revenues of the Government without an absolute Necessity; for such Expedients are a temporary Ease, but a permanent Destruction.

In relieving the People from their Taxes, let it also be thy Glory to relieve them from the infinite Number of *Tax Gatherers*, which, far worse than the *Turkish* or *Russian* Armies, have *barrast* and *plunder'd* our poor Country.

As thou art the Distributor of the Bounties of the Crown, make them the Reward of Service and of Merit; not the Hire



Hire of Parasites and Flatterers, to thy Master, or thyself. But above all, as thou art now a *publick Person*, elevate thy Mind beyond any *private View*; try to enrich the Publick before thyself; and think less of establishing thy Family at the Head of thy Country, than of setting thy Country at the Head of *Asia*.

If thou can'st steadily persevere in such a Conduct, thy Prince will want Thee more than Thou dost Him: If thou buildest thy Fortune on any other Basis, how high soever it may rise, it will be tottering from the *Weakness of its Foundation*.

He alone is a *Minister of State*, whose Services are necessary to the Publick; the rest are the *Creatures of Caprice*, and feel their *Slavery* even in their Power.

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## LETTER LXXX.

SELIM to MIRZA at *Ispahan*.

From *London*.

THE virtuous *Abdallah* is return'd to England, after having been absent fourteen Moons. I yesterday restor'd to him his lovely *Zelis*, the *Wife* whom he had given me at his Departure, and whom



I had treated like a Sister. Nothing ever was so moving as the Scene, when I join'd their Hanes again, after a Separation which they had fear'd wou'd prove eternal. The Possession of the finest Woman in the World, could not give me so much Pleasure as this Act of Humanity and Justice: I made two People happy who deserv'd it; and am secure of the Afflictions of them both to the last Moment of their Lives. When the Transports of their Joy were a little over, *Abdallab* gave me the following Relation of all that had happen'd to him since he left us. —

### *The HISTORY of Abdallab.*

**Y**OU know that I sail'd from *England* with an Intent to redeem my Father from Captivity: As soon as I came to *Malta*, I went and threw myself at the Feet of the Grand Master, beseeching him to take the Ransom I had brought, and set my Father free.

HE answer'd me, that the Person for whom I sued, was no longer in a Condition to be ransom'd, being condemn'd to die for Treason the next Day. I was ready to die myself at this Account; and desiring to know the Particulars of his Offence, was inform'd, that being unable to redeem himself, he was put to the Oar like a common Slave,



Slave, without any Regard to his Innocence or Age: That during an Engagement with a *Turkish* Ship, he had persuaded the other Slaves to quit their Oars, and fight against the Christians; but, that being overpower'd, he was brought to *Malta*, and condemn'd to be *broke upon the Wheel*, as an Example to the other Captives in the Gallies: That this dreadful Sentence was to be executed upon him the Morning after my Arrival, and no Ransom cou'd be accepted for his Life.

O Heaven! said I, did I come so far to no other Purpose, but to be Witness of the Death of my wretched Father, and a Death so full of Horror? Wou'd the Waves of the Sea had swallow'd me up, before I reach'd this fatal and accursed Shore! O *Abderamen*! O my Father! what avails to thee the Piety of thy Son? How shall I bear to take my Leave of thee forever, at our first Meeting, after an Absence which seem'd so long? Can I stand by, and give thee up to Torments, when I flatter'd myself that I arriv'd to bring thee Liberty? Alas! my Presence will only aggravate thy Sufferings, and make the Bitterness of Death more insupportable.

In this Extremity, I offer'd the Grand Master not only to pay down all the Ransom I promis'd him before, but to yield myself.



myself a voluntary Slave, and serve in the Gallies all my Life, if *Abderamen's* might be spared.

He seem'd touch'd with my Proposal, and inclin'd to pity me; but was told by a Jesuit, who was his Confessor, that an Example of Severity was necessary; and that he ought to pardon my Father on no Terms but renouncing *Mahometism*, and turning *Christian*.

No, cry'd I, if *That* is to be the Price of a few unhappy Years, better both of us shou'd perish than accept them. — But can you, said I to the Priest, who profess an Holiness superior to other Men, can you obstruct the Mercy of your Prince, and compel him to destroy a wretched Man, whose only Crime was the natural Love of Liberty? Is this your Way of making Converts to your Faith, by the Terror of Racks and Wheels, instead of Reason? —

My Reproaches signify'd nothing but to incense him, and I quitted the Palace in Despair. I was going to the Prison to see my Father, for the first and last Time, when a *Turkish* Slave accosted me, and bade me follow him. — I refused to do it, but he assured me it was of Moment to the Life of *Abderamen*. I follow'd him, and he led me by a Back-way to a Woman's Apartment in the Palace. — I continued there till past Midnight without seeing any body, in Agi-  
tations



tations not to be conceiv'd: At last there came to me a Lady richly dress'd in the Habit of my own Country. After looking at me attentively some Time, O *Abdallah*, said she, have you forgot *Zoraide*, the Sister of *Zelis*?

THESE Words soon brought her to my Remembrance, tho' I had not seen her for many Years: I embraced her tenderly, and desired to know what Fortune had carry'd her to *Malta*?

I NEED not acquaint you, answer'd she, that I am of one of the best Families in *Cyprus*, and that I was married young to a rich Merchant of *Aleppo*. I had by him two Children, a Son and Daughter; and liv'd very happily some Years, till my Husband's Business carrying him to *Cyprus*, I persuaded him to let me go, and make a Visit to my Relations in that Island. In our Passage a violent Storm arose, which drove us Westward beyond the Isle of *Candia*; and before we cou'd put into any Harbour, a *Maltese* Pyrate attack'd us, kill'd my Husband, and carried me to *Malta*. My Beauty touch'd the Heart of the Grand Master, which is the more surprizing, as I took no Pains to set it off; thinking of nothing but the Loss I had sustain'd: He bought me of the Knight whose Prize I was; and I thought it some Comfort in my Captivity, that I was deliver'd from the Hands that had been stain'd



in my Husband's Blood. The Passion of my new Lord was so excessive, that he us'd me more like a Princess than a Slave. He cou'd deny me nothing that I ask'd him, and was so liberal, that he never approach'd me without a Present. You see the Pomp and Magnificence in which I live; my Wealth is great, and my Power in this Place superior to any body's. Hear then, *Abdallah*, what my Friendship has done for you, and remember the Obligation you have to me. I have employ'd all my Interest with my Lover to save the Life of *Abderamen*: He has consented to it, and moreover, to set him free upon the Payment of the Ransom you propos'd. But, in Recompence for the Aid which I have given you, you must promise to assist me in an Affair that will, probably, be attended with some Danger. I assured her, there was nothing I wou'd not risque, to do the Sister of *Zelis* any Service.

You shall know, said she, what it is I require of you, when the Time comes to put it in Execution; till then remain at *Malta*, and wait my Orders.

AT these Words she deliver'd to me a Pardon under the Seal of the Grand Master, and bid me carry it instantly to my Father; I was so transported that I cou'd not stay to thank her; I ran, I flew to the Prison of *Abderamen*, and shewing the Order I brought with



with me to his Guards, was admitted to the Dungeon where he lay.

THE poor old Man expecting nothing but his Death, and believing I was the Officer that came to carry him to the Place of Execution, fainted away before I had Time to discover to him either my Person or my Errand. While he lay in that State of Insensibility, I unbound his Chains, and bore him into the open Air, where, with a good deal of Difficulty he recover'd. O my Father! said I to him (when I perceived that his Senses were return'd) do you not know your Son *Abdallah*, who is come hither to save your Life, who has obtain'd your Pardon, and redeem'd you from Captivity? — The Surprize of Joy that seiz'd him in that Instant at my Sight and Words, was too sudden and violent for his Age and Weakness to support. He struggled some Time to make an Answer; but at last, straining me in his Arms, and muttering some half-form'd Sounds, he sunk down, and expired on my Bosom. —

WHEN I saw that he was dead, I lost all Patience, and covering myself with Dust bewailed my Folly, in not telling him my good Tidings by Degrees.

By this Time it was broad Day, and the whole Town being inform'd of my Affliction, was gather'd about me in great Crowds. The Grand Master himself taking Pity of



me, sent to tell me, that he wou'd permit me to bear away my Father's Body to *Aleppo*, and excuse me the Ransom I had offer'd, since Death had deliver'd him without it. This Indulgence comforted me a little, and I wou'd have embarked immediately for the *Levant*, if I had not been stopp'd by my Promise to *Zoraide*. Several Days pass'd without my hearing any News of her. I had already hired a small Vessel, and put on board the Remains of *Abderamen*, when late one Night I was waked out of my Sleep by *Zoraide* in the Habit of a Man, who told me, that she was come to claim my Promise. I ask'd what she requir'd me to do? To carry me to *Aleppo*, answer'd she, that I may see my dear Children once again, and enrich them with the Treasures which I have gain'd from the Bounty of my Lover. Those Treasures are useless to me without them; in the midst of all my Pomp and outward Pleasure I am perpetually pining for their Loss; the Mother's Heart is unsatisfied within, nor will it let me enjoy a Moment's Peace, till I am restored to them in my happy native Land. As she said this, she shew'd me some Bags of Gold, and a Casket fill'd with Jewels of great Value. I must insist, *Abdallab*, continued she, that you set Sail this very Night, and take me along with you. The Weather is tempestuous, but that Circumstance will



favour my Escape; and I had rather venture to perish in the Sea, than live any longer from my Family.

THE Sense of the Obligation I had to her made me consent to do what she desired, how perilous soever it appear'd to me. As I had a Permission from the Grand Master to go away as soon as I thought fit, I put to Sea that Night without any Hindrance, and the Wind blowing hard off the Shore, in a little while we were out of sight of *Malta*. The Water was so rough for two or three Days, that we thought it impossible our Barque could weather it out; but at length the Storm abating, we pursued our Voyage with a very fair Wind, and arrived safe in the Port of *Scanderoon*. *Zoraide* was transported with the Thought of being so near *Aleppo*, and her Children; she embraced me in the most affectionate Manner, and express'd a Gratitude for the Service I had done her far beyond what it deserv'd. But how great was her Disappointment, and Affliction, when we were told by the People of *Scanderoon*, that the Plague was at *Aleppo*, and had destroy'd a third Part of the Inhabitants!

AH! wretched *Zoraide*, cry'd she weeping, where are now all thy Hopes of being blest in the Sight of thy two Children? Perhaps, those two Children are no more; or, if they still live, it is in hourly Expectation



248 LETTERS *from a*

tation of dying with the rest of their Fellow Citizens. Perhaps, at this Moment they begin to sicken, and want the Care of their Mother to tend upon them, when they are abandon'd by every other Friend.

Thus did she torture herself with dreadful Apprehensions, and often turning her Eyes towards *Aleppo*, gave herself up to all the Agonies of Grief.

I said every thing I cou'd think of to relieve her, but she wou'd not be comforted.

THE next Morning the Servants I had put about her, came, and told me, that she was not to be found: They also brought me a Letter which inform'd me, that not being able to endure the Uncertainty she was in about her Children, she had stolen away by Night, and was gone to *Aleppo*, to share their Danger with them. That if she and her Family escap'd the Sickness, I shou'd hear from her again; but that if they died, she was resolv'd not to survive them. She added, that she had left me a Box of Diamonds worth two thousand Pistoles, being a fourth Part of the Jewels which she had brought from *Malta* by my Assistance.

YOU may imagine how deeply I was affected at reading this Letter. I resolv'd to stay at *Scanderoon* till I had some News of her; notwithstanding my passionate De-  
fire



fire to return to *Zelis*. I had waited five Weeks with great Impatience, when we receiv'd Accounts that the Infection was quite ceas'd, and the Commerce with *Aleppo* restor'd again. I immediately went to visit my native Town, but alas! I had little Pleasure in the sight of it, after so dismal a Calamity. My first Enquiry was about *Zoraide* and her Children. They carried me to her House, where I found her Son, a Youth of sixteen. When I made myself known to him he fell a weeping, and told me his Mother and Sister were both dead. I very sincerely join'd with him in his Grief, and offer'd to restore to him the Jewels she had given me. No, *Abdallah*, said he, I am rich enough in what I inherit from my Father and *Zoraide*. But these Riches cannot comfort me for her Death, nor any Time wear out of my Remembrance the uncommon Affection which occasion'd it. O *Abdallah*! what a Mother have I lost, and what a Friend are you deprived of? When she came hither, continued he, from *Scanderoon*, my Sister and I believ'd we had seen a Spirit: But when we found it was really *Zoraide*, our Hearts melted with Tenderness and Joy. That Joy was soon over; for, the third Day after her Arrival at *Aleppo*, I found myself seiz'd with the Distemper. She never quitted my Bedside during my Illness, and to the Care she



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she took of me I owed my Life: But it proved fatal to *her* and my poor Sister, who both caught the Infection by nursing me; and having weaker Constitutions were not able to struggle with it so well. My Sister died first, and *Zoraide* quickly follow'd: When she perceiv'd herself just expiring, she call'd me to her, and bid me endeavour to find you out at *Scanderoon*, and let you know, that she bequeathed to you the Portion she had intended for my Sister, amounting to five thousand Pieces of Gold, as to the Man in the World she most esteem'd: She added, That to you she recommended me with her latest Breath, imploring you to take care of me for her Sake, and the Sake of her Sister *Zelis*. —

THE poor Boy was not able to go on with his Story any further. I accepted the Legacy, and did my utmost to discharge worthily the Trust conferred upon me: But my first Care was to bury *Abderamen* with all the Pomp that our Customs will admit. After some Time spent in settling the Affairs of my Pupil, and my own, I took a Passage on board an *English* Ship, and arrived happily in *London*.

I AM now possess'd of a Fortune that is sufficient to maintain *Zelis* in the Manner I desire, and have nothing more to ask of Heaven but an Opportunity of repaying you,



you, O *Selim*, the Friendship and Goodness  
you have shewn me.



LETTER LXXXI.

SELIM to MIRZA at *Ispahan*.

From *London*.

I AM going, in the Confidence of Friend-  
ship, to give thee a Proof of the Weak-  
ness of Human Nature, and the unaccount-  
able Capriciousness of our Passions. Since  
I deliver'd up *Zelis* to her Husband, I  
have not enjoy'd a Moment's Peace. Her  
Beauty, which I saw without Emotion while  
she continued in my Power, now she is out  
of it, has fired me to that Degree that I  
have almost lost my Reason. I cannot  
bear to see her in the Possession of the Man  
to whom I gave her : If Shame, if Despair  
did not hinder it, I should ask him for her  
again. — In this Uneasiness and Disorder  
of my Mind, there remains but one Part  
for me to take : I must fly from her Charms  
and my own Weakness ; I must retire to  
my *Seraglio* in *Persia*, and endeavour, by  
the Attractions of Variety, to efface the  
Im-



Impression he has made. I have more than compleated the four Years I propos'd to stay in *England*; and am now determin'd to embarque for the *Levant* the Beginning of next Month. It is my fix'd Resolution to go away, without giving *Zelis* the least Intimation of the Cause of my Departure: *Abdallah* shall never know that I am his *Rival*; it would take too much from the Character of a *Friend*. Thou art the only one to whom I dare confide my Folly; and since it has hurt nobody but myself, I hope thou wilt rather pity than blame me for it.

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LETTER LXXXII.

SELIM to MIRZA at *Ispahan*.

From *London*.

MY Ship waits for me in the Mouth of the River *Thames*, and thou mayst expect e're long to see thy Friend, with a *Mind* a good deal alter'd by his Travels, but a *Heart* which to thee is still the same.

It would be unjust and ungrateful in me to quit this *Island*, without expressing a very high Esteem of the good *Sense*, *Sincerity*, and
good

good Nature I have found among the English: To these Qualities I might also add *Politeness*; which certainly they have as good a Title to as any of their Neighbours; but I am afraid that this Accomplishment has been acquir'd too much at the Expence of other Virtues more solid and essential. Of their Industry, their Commerce is a Proof; and for their Valour, let their Enemies declare it. Of their Faults I will at present say no more, but that many of them are newly introduced, and so contrary to the Genius of the People, that one wou'd hope they might be easily rooted out. They are undoubtedly, all Circumstances consider'd, a very Great, a very Powerful, and Happy Nation: but how long they shall continue so depends entirely on the Preservation of their Liberty. To the Constitution of their Government alone are attach'd all these Blessings and Advantages: Shou'd That ever be corrupted or depraved, they must expect to become the most contemptible, and most unhappy of Mankind. For what can so much aggravate the Wretchedness of an Oppress'd and Ruin'd People, as the Remembrance of former Freedom and Prosperity? All the Images and Traces of their Liberty, which, it is probable, no Change will quite destroy, must be a perpetual Reproach and Torment to them, for having so degenerately parted with their Birth-right. And if Slavery is to be

en-

endured, where is the Man that wou'd not rather choose it, under the warm Sun of *Agra* or *Ispahan*, than in the Northern Climate and barren Soil of *England*?

I THEREFORE take my Leave of my Friends here, with this affectionate, and well-design'd Advice, That they shou'd vigilantly *watch over their Constitution*, and guard it by those Bulwarks which alone are able to secure it, *Justice, Vigour, Perseverance, and Frugality*.

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